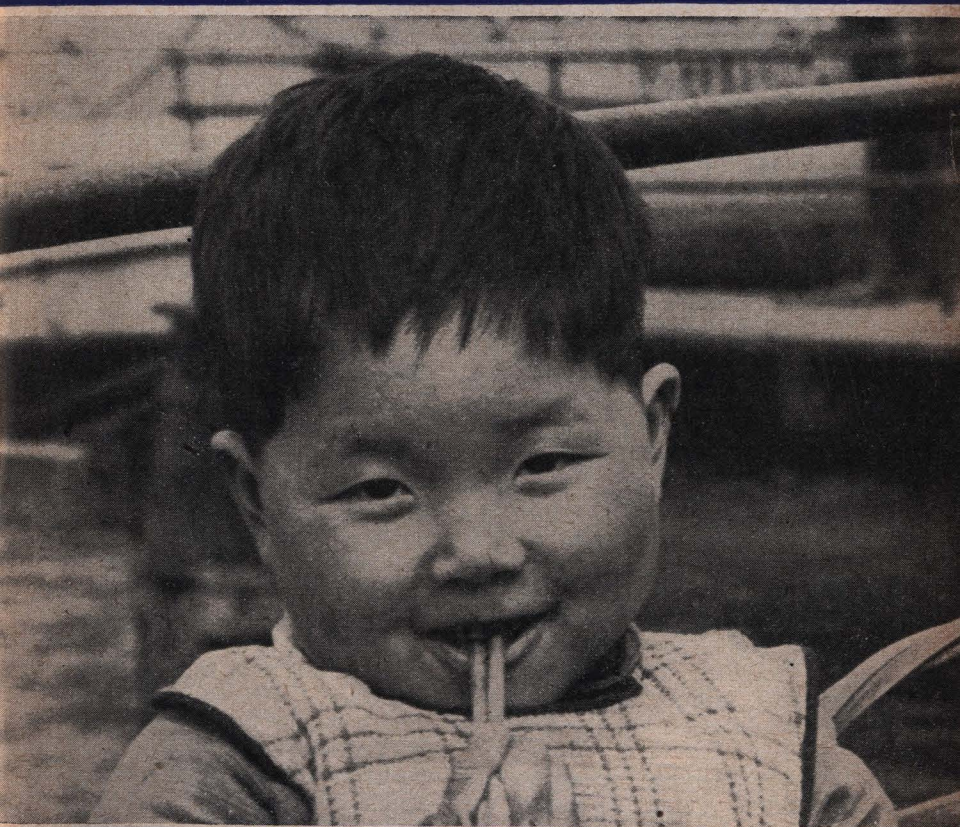


# *Missionary Herald*



THE FIELD IS THE WORLD



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**JANUARY, 1948**

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# The Outlook for the Gospel in India

By C. E. ABRAHAM, M.A., B.D.  
Vice-Principal, Serampore College

ONE of the most inspiring sights that greeted my eyes on arrival in Birmingham recently was an unpretentious board, in front of a church building rendered roofless in the German blitz, which bore the simple inscription, "The city of God remaineth." This may be taken as a parable of the Church in India to-day. Some people think that the transfer of political power to India has uncovered the roof over their heads and exposed them to the sport and fury of the elements. Much has happened in India which may lend support to this point of view.

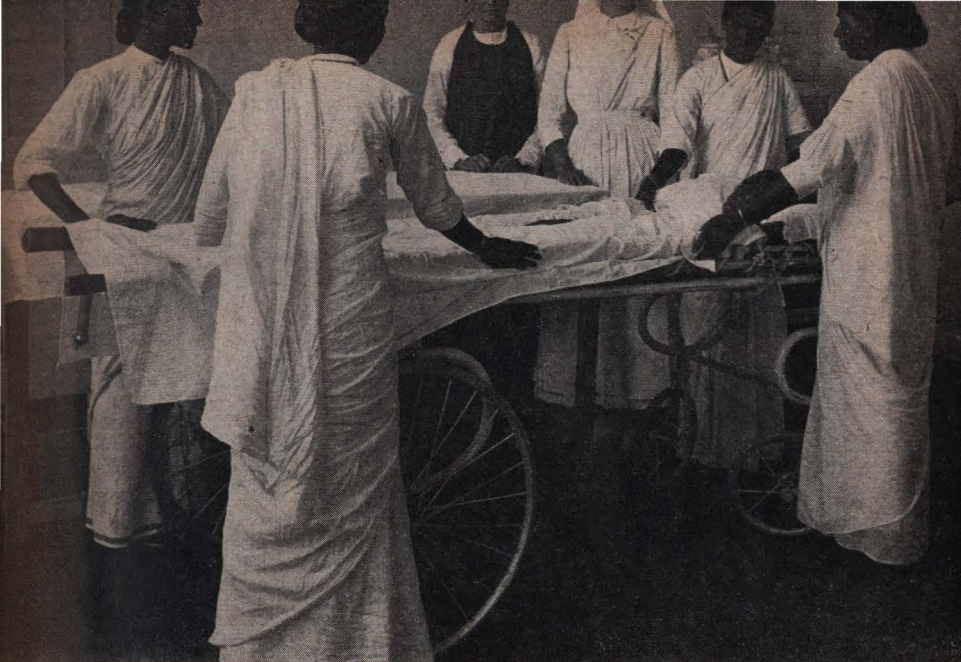
Christians in India are small in numbers, only a bare 2 per cent., including Roman Catholics, in a population of about 400,000,000. They are not a homogeneous unit resident in a single area like the Sikhs in the Punjab. They are not rich or prosperous like the Parsis of Bombay, for about 85 per cent. are drawn from the lowest strata of Hindu society. They are not distinguished for learning like the Brahmins, for only 40 per cent. can read and write their names. They have not the stability and solidarity of Muslim groups, because many in certain areas are the babes of yesterday.

Every member added to the Church is a member lost to the Hindu fold. Has not the Church been showing a phenomenal

growth in numbers in the last three or four decades? For instance, in the Lushai Hills in Assam, thanks to the zeal of the B.M.S. and the Welsh Presbyterian Church, 75 per cent. of the whole community of 154,000 Lushais have become baptized members of the Church. Many prominent Hindu leaders are genuinely apprehensive about the evangelistic programme of the Church and would feel relieved if missions, in the words of Mr. C. Rajagopalachariar, Governor of Western Bengal, were in view of the present situation in the country, "to dim conversions" and emphasise humanitarian service.

BUT "the city of God remaineth." For the discerning eye there are many signs of hope visible on the distant horizon. The Indian Christian is no longer suspect in the eyes of his countrymen as regards loyalty to his country. To become a Christian cannot now be construed as taking sides with an alien government. The Christian community, by its non-communal and truly national outlook, has won the admiration and respect of the national leaders. This is evident in the appointment of Christians to some of the highest positions in the State. For example, two out of fourteen members in the Cabinet of the Indian Union are Christians. The Vice-





*Ready for an operation in an Indian Mission Hospital*

President of the Indian Constituent Assembly is an ex-president of the Bengal Baptist Union. It was owing to the advocacy of Dr. Mukerji and other Christian leaders in India that the Assembly recently passed a clause which will be hailed for years as a charter of religious liberty in India. In throwing out certain amendments designed to restrict the scope of this clause the Government of India, no less than the members of the Constituent Assembly, showed a rare degree of statesmanship coupled with generosity. The clause included in the Fundamental Rights reads as follows :—  
 “Every individual shall have the right to freedom of conscience and the right freely to profess, practise and propagate his religion.”

The outlook for the Gospel is

therefore by no means a dark or dismal one. Conditions have changed but the opportunities remain, and in some cases the field of opportunity is considerably widened.

**T**HE Church in India must carry on with unabated energy its work of healing, teaching, village uplift, promotion of literacy and many other forms of service in the name of Christ, for never has the need been greater than it is to-day. The recent communal massacres in the Punjab, and the subsequent outbreak of cholera are like a gaping wound inviting the skilled hand of a nurse, and who is better qualified than the Christian Church to play this rôle? Baptist churches and workers through the B.M.S. hospital at Palwal,



and Relief Units in Bihar and Bengal, have earned a well-deserved reputation for service in riot-affected areas. The Sargent scheme of education calls for the services of men and women teachers in larger numbers than the Church can at present provide. Above all, India needs as never before to listen to the Gospel of reconciliation with man through reconciliation to God in Christ. If the Church is to act as an effective medium of service and reconciliation it must have men of vision and consecration equipped with knowledge and skill as its pastors and leaders. It is here one sees the significance for India, Burma and Ceylon of the great work of training for the ministry that Serampore College is engaged in. One of the bishops consecrated for the newly-formed United Church of South India is an old boy of Serampore College who hails from Ceylon.

What of missionaries from the west? For the successful accomplishment of the Church's task in India we shall need for several years to come the services of consecrated men and women from the Older Churches of the west. But they should be such as are on fire for Christ, and have been baptized into the spirit of William Carey and hence will find true joy and happiness in every opportunity for service for the Master, whatever its form or conditions may be.

As Dr. Stanley Jones points out, "The greatest hour of Christian opportunity has come in India." A new day has dawned. May grace be given to the Baptist churches in Britain to see the possibilities of this new day and to co-operate with their brethren in India in bringing to fruition the seed sown in Indian soil by generations of their missionaries in sorrow, suffering and sacrifice !

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## From Faith to Faith

**I**N these four words, two of which are identical, the greatest Apostle of all time claims spiritual kinship with the Christians of the greatest city of the world of his day. He, as "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God," rejoices in the fellowship he shares with "all that be in Rome, beloved of God, called to be saints." They and he, though widely separated and as yet never having met (Romans i. 13), are within the circle of believers, sharing together in the gift of saving faith, the faith that comes by grace. He is looking within the Church and not, for the

moment, outside it. His immediate concern is with his fellow-Christians rather than with the vast hosts of "unfaith."

### MUTUAL FAITH

**B**UT not for long does he thus limit his gaze. He longs for the interchanging benefits that come from reciprocal faith. From within the faith which is his, he addresses himself to the faith which is theirs in the hope that he might be comforted together with them by "the mutual faith" of both. Even so, in the same hope and with the same spirit and temper, Baptists met at Copenhagen, World Christian Youth at





*North India Missionaries: A group taken at Mussoorie*

*Back Row: DR. BEATRICE CLULY, MRS. HOWIE, REV. W. J. BIGGS, REV. G. D. REYNOLDS. Second Row: MRS. BIGGS, MISS HALLETT, MISS TUFF, MRS. DRAKE, MISS E. LEWIS, MISS ADDRESS, MISS FREYE. First Row: MISS E. BIGGS, MRS. CARPENTER and MOIRA, MRS. REYNOLDS, MISS BUSHILL, MISS McLELLAN, MISS TAYLOR. In Front: PREMI, KARUNA.*

Oslo, and the missionary leaders of older and younger Churches at Toronto. The aim of all these Christian brethren was not only to share rejoicing in the common faith, but also to stimulate each other in the work of Christ and to "provoke one another to good works."

#### SPOKEN OF THROUGHOUT THE WORLD

THE Apostle's deepest aim, however, in this Letter is to secure that, through the reciprocity of faith, the circle of believers might be continually enlarged. It is never to be closed. Church members are not to be a

mutual admiration society. The faith of each disciple and of each church is to be a faith "spoken of throughout the whole world" because of its drive, passion and magnetic quality. Is it not the case that "grace and apostleship" have been received not for reciprocal congratulations and joy, but "for obedience to the faith among all nations." Faith has feet that run with good tidings and hands that reach out across the seas. Faith is the Apostle's operative word in this great missionary Epistle, and it is "from faith to faith" that he makes his appeal.

J. B. MIDDLEBROOK

#### The First Communion of the Year

ACCORDING to time-honoured custom, the offering at the Communion Service on the first Sunday in the New Year will be devoted to the B.M.S. Widows and Orphans and Retired Missionaries Fund. Some

churches also allocate the offering at the morning Communion on the third Sunday to the same object.

Gratitude for past responses leads us to plea for increased giving in view of increased calls.



# Something to Read

By NORMAN R. KINGSTON, B.A., B.D.

WHAT books are read by our African people, and what is needed in this direction?

First and foremost is the Bible, the first complete version of which appeared in 1926, its Ki-Kongo name being *The Book of God*. Unfortunately it has been out of print for several years. Almost daily we have to disappoint people who come to buy copies. Even I have to use a borrowed copy! We hope and pray that a new consignment will soon arrive from the British and Foreign Bible Society. We have the New Testament in Ki-Kongo, but this is an expensive edition which sells at the equivalent value of 1s. 9d.

Recently on a round of visits in the native city I arrived at the house of an old woman who can scarcely walk. She was not expecting me, and I found her sitting outside the house reading Romans viii. I asked her what profit she derived from it. She replied, "What profit? Why, if I sit doing nothing I find that bad thoughts come into my mind. But if I read the Book of God, those bad thoughts soon fly away." Unfortunately very few of our people understand the value of being able to read. They know that a boy cannot get a good job without it, but they fail to see why women should bother learning their A.B.C. But our ideal is that every church member should be able to read.

AMONG devotional books in Ki-Kongo we have the *Pilgrim's Progress* translated many

years ago by Thomas Lewis. This is complete with photographic pictures of an African pilgrim, and it sells steadily. Several small books based on the Bible, including an illustrated *Parables of Jesus* and *More about Jesus*, are popular, but here again our stocks are low. Another book popular among children, but now out of print, contained a collection of the more familiar Old Testament stories. A free translation and adaptation by our African teacher, E. A. Disengomoka, of *Right Thinking and Right Living*, combines Christian moral teaching with African lore. We also have a small handbook of *Teachings to help those who are seeking the Way of God* by R. V. Thompson. Add four or five more titles and we have completed the list of books available in Ki-Kongo.

In looking to the future production of books we are confronted by the language problem. Some parts of Congo are faced with the difficulty that each tribe has its own distinct language. In Lower Congo one language is spoken over an enormous area in Angola, Lower Belgian Congo, and French Equatorial Africa, but with considerable differences of dialect. Working in this area are the American Baptist Foreign Missionary Society, the Swedish Missionary Society and the B.M.S. Each mission has adopted its own local version of the language. But it seems obvious that the production of literature should be a united effort, especially as these three missions share in the







training of pastors and teachers at Kimpese. But which dialect is to be used? Or can we make a mixture of the various dialects and arrive at a compromise? The solution has not been found yet, although progress has been made, for example, in a new hymnbook, the arrival of which we are eagerly awaiting, as our stock of hymnbooks also is exhausted.

We are also handicapped by the shortage of school books. Many of our teachers are without the standard arithmetic book which is out of print. We also need a cheap French grammar for school use.

**T**HE hunger for books is great. If a pastor or teacher possessed all the books ever produced in his language, he would not need many shelves to accommodate them. If he only possesses those available now he would not fill half a shelf! Consider to how great an extent your own devotional life is fed directly and indirectly by the printed word, and you will realise that it is not only in regard to his body that the African lacks nourishment.

We hope the situation will soon be improved as paper and other materials again become obtainable. The big new intermission Press being built at Léopoldville will soon be getting under way.

In the meantime we praise God for the labours of the pioneers whose work in language study and the making of books in the vernaculars still remains as a firm foundation, and pray that He will raise up others who will "feed His sheep" by the provision of essential and wholesome reading matter.

## About Hospital Beds and Cots

**F**OR two months recently," writes Dr. Joy Rigden Green, of Berhampur Hospital, India, "we had in the *Eynsford* bed a young married woman named Sukuntala. She was very attractive, and I remember noticing on about the second day of her stay that she had already bought several books from our Biblewomen and was always busy reading in bed. Whenever I did a round in the ward I could see, sticking out from under her pillow, several Gospels, *Pilgrim's Progress*, and other Christian books printed in Oriya. Sukuntala was educated, so she could read well. She was a Hindu, but from the first her interest in Christianity was obvious. She was with us many weeks so that she was able to receive much teaching. Before she left she told me that she really believed in our God and was praying to Him daily. She has returned to her Hindu home about ninety miles away. Canadian Baptist missionaries work there, and I hope Sukuntala will get into touch with them. Her husband is willing to read all the books she took with her."

\* \* \* \*

**O**THER beds and cots in Berhampur hospital are named Tom Carvell (Melbourne Hall, Leicester), Friendship (Upper Holloway Sunday School), Guildford, Archway (friends at Highgate), East London Tabernacle, Canterbury, East Hill (Wandsworth), Fairlight, Fenton, Clatworthy, Hoy and Hither Green. These names represent churches, Sunday Schools, Young People's Societies, groups and individuals, who undertake to raise a sum of money each year towards their support and to pray for patients who occupy them. This system obtains throughout our seventeen hospitals in India, China and Congo.

If you would like further information about this scheme, please write to Miss Mary Causton, B.A., 93, Gloucester Place, London, W.1.



# Candidates for Baptism

By NELLIE F. SUTER, San Yuan, Shensi

**T**HERE is much to encourage us in our work, and you in your praying, working and giving at home. My husband was recently examining candidates for baptism.

One old dear of eighty-one said in answer to questions about her faith, "*Mu Shih* (pastor), my brain is old. I cannot understand much, but I believe in Jesus with my one (whole) heart."

A young woman of twenty-nine

who was another candidate, gave what her Chinese friends regarded as a supreme testimony to the genuineness of her conviction by insisting against opposition that her father who died, shortly after her conversion, should be given a Christian burial. This was a great victory, for oftentimes Christians of long standing fail in matters of funerals and weddings. Old superstitions die hard and at such times reassert themselves.





Another old woman on being asked who was the mother of Jesus, replied, "Don't you know, *Mu Shih*?" When my husband said that he did, she retorted, "Then what are you asking me for?"

A blind girl, aged twenty-two, wife of a local toffee maker, was asked, "What do you believe that Christ can do for you?" She replied without hesitation, "I believe that Jesus can open my eyes and make me see, but even if He does not, I shall still believe in Him, for in Him I know I have eternal life."

Another elderly woman was asked if she had any old gods in her home. She said, "I still have a kitchen god, but I felt that he ought not to be there. So one night secretly I pulled him down. My husband missed him next morning and asked what had happened to him. I said he must have fallen down and my husband put him back again. This time I must not pull him down, I must pray him down." One must not readily condemn this woman for her lie. She has but recently come to believe in the true God. The main thing is for her to believe, and as she grows in grace the needed change in her ethics will take place.

## **The (Taiyuan) Keen Church**

**T**HE keen church here recently baptized forty-four men, women and girls. Of these four were the children of Mrs. Liu, the youngest being about fourteen and an ardent Christian. Three or four were nurses. An older orphanage girl who has a wooden leg was said to appear less nervous about the ordeal than some of the men!

Mrs. Lewis at the organ played *Follow*, twenty-four times, and a chorus about the cross twenty times.

**A**NOTHER woman whose husband helped to build our Sanyuan chapel, told of the way in which she is continually persecuted in her home because of her faith in Christ. When an evangelist was preaching in a home in her village, her son told him to leave and not disturb the villagers with this strange new teaching. Unperturbed, the evangelist continued his service. The youth then collected several hooligans and together they created a disturbance outside the house so that the people inside had difficulty in hearing. The boy's mother knows that in asking for baptism she is also asking for further persecution, but says that whether she is happy or sad, she will still trust in God and will continue to pray for her husband and son until they, too, believe.

Two women entered the room together. "Who told you about Jesus?" one was asked. "She did," she answered, pointing to the other. The second woman also desired to be accepted for baptism. "I wanted to be baptized last year," she said. "But you said that I was not ready, so I have come again this time." She had indeed come again, bringing her sheaves with her.

The Lord's Supper is observed every Sunday evening and on the baptismal service day, the forty-four were received into membership. They knelt and the church leaders laid their hands on the new communicants' heads. At the fellowship meeting the night before each made a statement about his or her faith. They will now face all manner of evils and temptations for their faith. Pray for them!

ELLEN MENZIES CLOW





*Mr. Bamfield*



*Mrs. Bamfield*



*Miss Blackaby*



*Miss Britnell*



*Mr. Ellis*



*Mrs. Ellis*



*Miss Gow*



*Miss Hadden*



*Dr. Lewis*

## For Service Overseas

**D**URING recent weeks recruits have sailed to our mission fields. These include:

Herbert T. Bamfield, B.Sc., and Mrs. Bamfield, for the Stewart School, Cuttack.

Joyce Elizabeth Blackaby, B.Sc., for Ceylon.

Lucy Britnell, S.R.N., S.C.M., for Palwal, India.

Bernard George Ellis and Mrs. Ellis, for Calcutta Mission Press.

Winifred Margaret Gow, for Bhiwani, India.

Winifred Nicholson Hadden, M.A., for Ntondo, Congo.

Gwenda Margaret Lewis, B.Sc., M.B., B.Ch., M.R.C.S., L.R.C.P., for Vellore, India.

Photos of another group will be published next month.



# The Feast of the Chief

By AUDREY WELLER, Bolobo, Middle Congo

IT was the first Sunday in the month, a baptismal Sunday for Bolobo. The time was 6.30 a.m. when the water is usually cold. This morning, however, there were no waves and the water was unusually warm. Ten women and five men were baptized. One was old and had worked for George Grenfell. He had fallen away, but found no rest until he came back into the church as a follower of Grenfell's Lord.

After the baptism and before breakfast, Miss Wilson and I filled the 750 cups for the communion service. A busy morning followed and after dinner we prepared the bread. At 2.30 p.m. the schoolgirls helped to carry things to the church—the table cloth, the seventeen aluminium trays each holding 50 aluminium cups, the aluminium plates each with its hand-made doyley for the bread, and not least important, the baskets which are put outside each door for the cups as people come out.

The women helpers were in position at the doors to write down the numbers on the tickets as the communicants entered. In this way we register all who come. From time to time we look up those who have absented themselves. Sometimes non-registration is due to slips of various kinds, but usually absence is a sign that something is badly wrong, for the people will not

come to the "Feast of the Chief" if anything is wrong at home.

THE Communion Service was conducted by Mr. Gill. With him on the platform were the twelve deacons and teacher-evangelists whose turn it was to help. All were dressed in their most fitting clothes and all but one wore shoes. They served the elements in a dignified way, and a quiet atmosphere pervaded the building throughout the service. The fifteen baptized that morning and six returning after periods of discipline were welcomed into the fellowship of the Church. Each was given a text about the "Light," the subject of the baptismal address. The afternoon sermon on "In the world you shall have trouble, but be of good cheer, I have overcome the world," went straight to the heart of at least one person, a deaconess. She told us afterwards that her daughter, who had been for some time in an asylum in Léopoldville, had been sent home cured, but had become as bad as before and had affected her father.

If folk still speak about leaving "the happy heathen" as they are, they should see the acute mental suffering which some of these people go through, and be convinced by the patient faith of the overcomers that the message of Christ is the light of their salvation as of ours.





*The Rev. W. M. P. Jayatunga, B.D., of Ceylon, and family*

## Sowing with the Word

A SHORT time before leaving Sona Bata I received from the Scripture Gift Mission, as the result of a request made by a member of Vernon Baptist Church, London, a number of copies of *St. Luke* and *St. John* in French. I distributed some of these among the student and diploma nurses and the school monitors who greatly appreciate them and who will read them constantly and prize them. They all know French well and like to read it. Though most of them possess copies of Ki-Kongo Bibles, they like to have some part of the Word of God in a size convenient to carry around in their pockets.

I gave a complete New Testament in French to a young teacher who is a leper. It will become one of his few prized possessions. This man contracted leprosy about two years ago when he was teaching in a village school. Now he lives in the Sona Bata leper village, and while

he is receiving a course of treatment, he occupies his time profitably by teaching other lepers, young and old, to read and write and calculate, and to know God and the Lord Jesus Christ and His teaching.

SYLVIA C. VARLEY

## The One Church

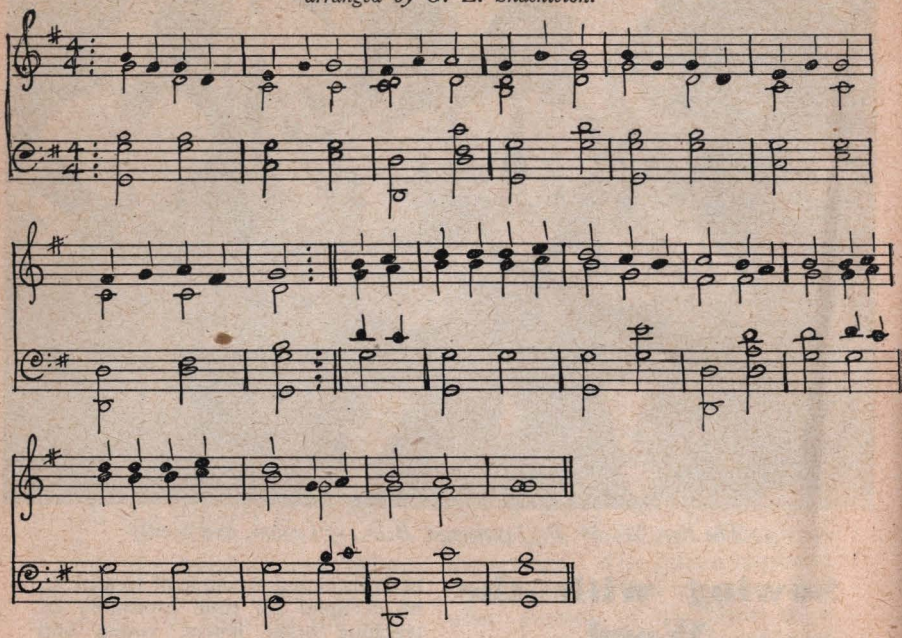
WHAT helped me most on furlough was the fellowship with Christian people at home and the new realisation this brought of the solidarity of the Universal Church. It was that sense of unity that I was trying to get over to our hospital staff last Friday evening. To them, you and Britain seem (not unnaturally) so far away, and they need help to realise how much you care about, and pray for, and give to them. It is not surprising that they have not yet got the vision of the supra-national Church, and of the contribution which each individual and group needs to make in the functioning of that Church.

MARGARET W. JENKINS



# Walking in the Light

Translated from the Bengali of J. Pengwern Jones, by D. F. Hudson. Tune arranged by G. E. Shackleton.



We will walk by Jesus' side in the light, in the light,  
Walk with Him whate'er betide in His glorious light.  
We shall gain forgiveness free in the light, in the light,  
Far from evil we shall flee in the Master's light.

## Chorus :

We are walking in the light, in the light, in the light,  
We are walking in the light, in the Master's light.

Jesus' work will be our care in the light, in the light,  
Power and might from Him we share in the Master's light.  
What can Satan do to us in the light, in the light ?  
How can he come near to us in the Master's light ?

When at length the end shall come in the light, in the light,  
We shall reach our heavenly home in the Master's light.  
There is nothing we can fear in the light, in the light,  
For to Him we're always near in the Master's light.

## Chorus in Bengali :

Amra choli alote, alote, alote, Amra choli alote, probhur alote.

*Alote* pronounced with all long vowels—ah-lo-tay.

**N**OMINATIONS for the General Committee of the Society for 1948-9, should reach the Home Secretary, the Rev. J. B. Middlebrook, M.A., 93, Gloucester Place, London,

W.I., not later than January 31st. Nominations can be made by each Association, Missionary Auxiliary, contributing church and annual subscriber of £1 is. od. and upwards.



# The Book We Have Been Waiting For

## The Living Christ in Modern China.

By GEORGE A. YOUNG. 248 pp.  
Illustrated. Cloth. 7s. 6d. (post-  
age 5d.). Carey Press.

**T**HIS is the book we have been waiting for. Conditions in some countries are concealed behind curtains of iron, of mystery, of silence. For many people the curtain upon China's internal life will be considerably lifted by this informative and stimulating volume. China is too big for any book about any part of it to be accepted as a guide to nation-wide conditions. But this record tells of events which could as easily happen on the scale of a continent as on the scale of a province, given the same key influences.

The narrative is so rich, so natural and spontaneous, that the reader is borne along by the sheer movement of the story. It is the outpouring of an eager heart that beats in sympathy with China's tortured years, a heart that throbs behind two alert and observant eyes, a heart that warms a thinking and discerning mind.

The book is written in two parts, the first in terms of a province, the second in terms of a city. It is a concentrated story of intense quality. To the author the experience of Christ alive is not limited to an Easter day; it has lengthened itself to a span of years. The whole business started with his own experience of the living Christ; but it is a long way from Passchendale to Peking! From that first divine encounter he felt himself called to save men and he set about it from the moment of his arrival in China. His first convert was the Confucian scholar selected to teach him Chinese. To make disciples became the one business of his life.

Through adversity, through famine, through good report and evil report, through persecution and convulsive war, through perils of robbers and threatenings of death in quest of men, he made his invincible way. Banditry was rife. When cycling on one occasion three armed bandits accosted him. They meant business. "I had a sudden inspiration. I sang at the top of my voice in English:

'Trust and obey,  
For there's no other way  
To be happy in Jesus,  
But to trust and obey.'

The bandit leader dropped his revolver as I cycled past and said to his companions, "He's mad!" I pressed on home, singing louder than ever."

**A**LIKE among the rustic-minded of the province and the intellectuals of the city, the campaign of evangelising goes forward, winning its way against the aggressive energy of Russian Communism and propaganda. "It is my deep personal conviction," says this experienced author, "that the answer to the challenge of Communism is a re-birth of Apostolic Christianity with a flaming evangelism and a Kingdom of God community life which will be more revolutionary than that of the Communists."

Here are pen portraits of great leaders, passages descriptive of great movements—the exodus across two thousand miles of Pilgrims of the Puritan order who went to conquer the waste places, planting in the wilderness the homes and churches of progressive Christian communities.

A fresh and courageous and enterprising evangelism strides cheerfully through the pages of this book, capturing the faith of youth, challenging the new nationalism with a larger dream than its own, eclipsing other religions in the whole scope of its intention and converting power, and by its spiritual force opposing the lust for power and the passions that make riot in war.

**T**HIS book is immensely relevant to the present hour of destiny. It is one of the most heart-warming books I have read for a long time. It will set things in motion. I say, "Get it and give yourself to its spirit and purpose." JOHN MACBEATH

**Chaco Chapters.** By WINIFRED REVILL. 192 pp. Illustrated in colour. Cloth 12s. 6d. Hodder & Stoughton.

**T**HIS is an unusual kind of missionary book by a wife and mother. Missionary activities and experiences among a primitive people in the far north of Argentina are only incidental to the story. Instead, the reader is introduced to the way in which a man and woman turned a ramshackle building into a home, how cooking utensils were improvised and



experiments were made in making local foodstuffs palatable, how children were guided through infancy and illnesses in an unfavourable climate, how clothes were fashioned, and much else. There are delightful descriptions of flora and fauna, and of the training and care of household pets. In short, we

learn not so much of the missionary in the woman, but of the woman in the missionary.

Here is the value of the book, for we are apt to forget that the woman missionary is a woman still, and it is good to be reminded that life to her is a business costly in its strain.

## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—We are asked to unite with all evangelical Christians in observing the *Universal Week of Prayer*, that in true unity of spirit and purpose the world-wide Church may advance to the evangelisation of all men.

*Second Week.*—*Cuttack*, capital of Orissa, is an old-established and strategic missionary centre. Give thanks that the Word of God has taken root, and pray for missionaries and Indian workers in their varied witness among all sorts of people and children.

*Third Week.*—Medical work at *Berhampur Hospital*, coupled with evangelistic witness, claims our prayers. The *Kond Hills* mission is set among a

primitive people who have proved responsive to the Gospel. Pray that a staff inadequate to the demands of growing work may be reinforced by new recruits.

*Fourth Week.*—*Balangir*, the scene of notable progress among outcaste peasants and humble tradesfolk. Give thanks for evidences of the power of the Gospel and pray that converts may grow in grace and knowledge. Remember all centres in this area.

*The Prayer Calendar* (2s. 6d., postage 2d.) is still on sale. Order through your missionary secretary or from the *Carey Press*.

## PERSONAL

### Dr. and Mrs. C. E. Wilson

THE B.M.S. joined in the congratulations extended to Dr. and Mrs. C. E. Wilson on the celebration of their golden wedding anniversary on November 16th. Their wedding took place in Lower Circular Road Church, Calcutta, for bride and bridegroom were then missionaries in India. From 1905 to 1939 Dr. Wilson was B.M.S. Foreign Secretary, and during that period, as since, Mrs. Wilson has shared her husband's interests and activities. We wish them joy in their eventide.

### Mrs. W. Cranston Bell

BY the death of Mrs. W. Cranston Bell, which took place at Bridport on November 3rd, the Society has been deprived of one of its most devoted missionaries in China. A daughter of the Rev. F. H. King, she was married in 1933 and shared her husband's home and work in Sian and Sanyuan until her return to this country through illness eighteen months ago. The sympathy of a wide circle of friends will be expressed to the bereaved husband and three young children.

## ACKNOWLEDGMENTS

(To November 12th)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: "In memory of H. C. S.," 10s.; "With best wishes for the good work," £1.  
*Medical Fund*: Anon., member of Baptist Church, £1; Anonymous (Pembury), 5s.  
*B.T.L.A.*: Anon., member of Baptist Church, £1.  
*Gift Week*: Anonymous, £50; Anonymous, £1; "An Old Friend," 10s.; Anonymous, "Small offering towards the Mission," £1.

### Arrivals

1st November, Mrs. J. N. Clark, from Tshumbiri.  
 2nd November, Rev. J. Jardine, from Baraut.

### Departures

30th October, Rev. W. Ewart Thomas, to Udayagiri.  
 7th November, Miss J. Howard, to Yalembea.

### Birth

28th October, to Rev. S. E. E. and Mrs. Payne, of Balangir, a son (Richard Estcourt).

### Deaths

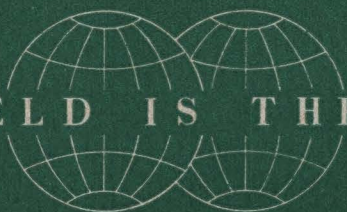
3rd November, at Bridport, Mrs. W. Cranston Bell, of Sian.  
 18th November, at Plymouth, Rev. Joseph Cornish, Organising Secretary, 1905-1912.

**The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4**

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# *Missionary Herald*



THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST  
MISSIONARY SOCIETY

**FEBRUARY, 1948**

*Price 3d*



# Congo Calls

By W. D. REYNOLDS, B.A., B.D., Congo Field Secretary

THE rich mineral and agricultural resources of Congo have been a major factor in Belgium's swift recovery and in its present prosperity. Production in Congo is high. Belgium and Congo thrive thereby, and in the prosperity that has come to Congo the African people share.

But developments like these necessarily disturb the social fabric. Increased production in Congo was rendered possible only by drawing workers from the traditional village life, and the exodus from village to commercial or industrial centres is always fraught with danger to a people's welfare. It is easy to under-estimate the values of life in one's natural African environment and to over-estimate the satisfactions hoped for in the new home; easy to embark on the new life without counting the cost, only to find oneself, when it is too late, floundering in a morass; and fatally easy in the new surroundings to lose the habits of religious life, treating such things as belonging only to the life left behind and irrelevant to life in the new home.

THUS Congo, like all the world, is moving. Times have changed and are changing still. But God is present and active in the changing world. The new day in Congo is His day, a day of expanding opportunity for the increase of His kingdom.

The opportunity for evangelistic work is unprecedented.

Roads and the motor lorry have revolutionized this missionary service. People in remote districts are now accessible, and a missionary with the love of souls burning in his heart will not lack opportunity for vigorous evangelistic work today.

The commercial and industrial centres and townships, large and small, are splendid fields for happy church life on much the same pattern as is found in British towns and cities. Afternoon meetings for women are as popular there as here. Men will gladly gather in the early evenings when the day's work is done. Organisations like Christian Endeavour Societies and the Girls' Auxiliary flourish in some places and pastoral work is always rewarding.

The passionate desire for knowledge on the part of young people is also a welcome opportunity offering a sphere where Christian influence, direct and indirect, can have full play. The teaching ministry has always been a feature of missionary service in Congo, and there, as in the homeland, the Christian school is a place from which young people pass into full Christian life and church membership.

THE new year that marks the seventieth anniversary of the founding of the Congo Mission has opened. With gratitude to God for what has been accomplished, it is fitting to link prayer and thought for the tasks of tomorrow.





*Finish of a Congo Boat Race*

First, the village work demands attention. Despite the economic advance, Congo is still and is likely to remain a land of villages. The strength of the Christian witness depends and will depend on the vitality of Christian life in village homes. "A mission post in every village" was the old watchword, and sustained work along that line has meant a gathered church of 30,000 men and women. But the steep rise in the cost of living in Congo makes it quite impossible for the Church to maintain adequately the 2,000 workers required. "A mission post in every group of villages" is the more practicable plan. The village workers will be fewer, but better prepared, and eventually the mission post will be the centre of a comprehensive missionary service staffed by a

church leader in charge of all church work in the villages, a trained teacher conducting a standard school and a diplomaed medical assistant in charge of a district dispensary.

Then a great increase in women members of the Church, now one-half of the total membership, places a heavy responsibility on women missionaries. If Christian women in Congo are ever to serve the Church fully, a ministry to women in Congo village and rural life is the first essential. Women missionaries are facing the challenge and offering themselves for this work. Only by seeking the women in their own village life, meeting them in their homes and teaching them and their children to live for God and serve Him in the everyday life of the home, can the standards



of the King go forward and Christian witness be clear and strong.

**F**INALLY, a changing Congo offers a great and satisfying sphere to all who would serve, but to none more than the Christian minister. The Church in Congo to-day is a large and growing unity, and the ministry of that Church offers a sphere challenging enough for any man, be he preacher, scholar or saint, or all three in one. The Church must be taught the deep things of God until these reach down into the unconscious life and drive out the residue of animistic beliefs that lurk hidden there. The Church must be led if it is to enter fully and fruitfully the many fields of Christian service, and it must have the guidance of the Christian minister if it is to deal aright with the many problems of faith and conduct which con-

front each local church in Congo far more seriously than in the homeland. Invaluable service can be rendered by men who will bring to their missionary service a rich knowledge of the Bible, of the glorious tradition of the Church of God and of the things most surely believed among us.

To set the Church in Congo on sure foundations, to inculcate the basic principles by which that Church will express its faith in action, is high service for God, and for such service the Church in Congo waits. An African ministry will one day serve the Church of God in Congo, but to bring that day nearer the call must first be heard by men whom God is choosing in the churches at home. Not only the unconverted pagan in non-Christian Congo, but the Church of God also, is saying, "Come over into Congo and help us!"

# A Chinese Preacher

By GEORGE A. YOUNG, Sian, China

**T**HE Christians of Fuyints'un arranged Seven Days' Thanksgiving Services and invited Mr. C. P. Wen and myself to lead them.

Mr. Wen is a Christian revivalist whom God is using to awaken His Church. He was trained for four years at Tenghsien Theological College, and has had wide experience of preaching. His use of the Shensi dialect and his knowledge of the Bible and of the Chinese heart make his presentation of the Gospel

dynamic. He took the morning and afternoon and I the evening sessions. He is the longest preacher I have ever heard. His usual exposition lasts two and a half hours, but on the final day he preached for three! Contrary to expectation, one does not get tired of listening to him, though it is sore sitting on hard benches.

Like most eastern preachers, his sermon was not a reasoned discourse which demanded intellectual concentration, but one





*China : Taiyuan Women's Hospital Patient and Nurses*

simple truth—around which was wound a string of stories which moved to laughter or tears. He preached throughout the week on “Behold what love the Father has given us, that we should be called the children of God.” In the first seven addresses he showed seven aspects of that love—like as a father pitieth his children, like as a mother comforteth her child, like as a bridegroom rejoiceth over his bride—and so on. He used stories from the Old and New Testaments and from his experience of Chinese village life.

**I**N the last seven addresses he showed the position and privileges of children of God, with picture and story interspersed with exhortation and pleading. Speaking with burning intensity

and prancing up and down the platform as he acted his vivid stories, he moved his 500 hearers so that few during these long sermons were able to go to sleep. If some did, he would shout, “Sleeper, awake, I am going to tell a story,” or “Old lady, wake up. I am nearly finished.” He is no superficial demagogue. He is a consecrated evangelist who, by story and testimony, succeeded in writing one deep truth on the hearts of his listeners.

The Chinese Church has many such evangelists. Please remember Mr. Wen in your prayers, that his ministry in all the churches may be richly blessed. Pray, too, for our country Christians scattered in more than a hundred villages to the north and east of Shensi.



# Mountbatten's Spur

**I**T appears that Viscount Mountbatten, in the urgent days before 15th August (the date when India was to become politically independent), handed to everyone with whom he had to do a tear-off calendar with the words "... days left for the transfer of power" written on each page. It was a clever way of applying the spur and a broad hint that every day's fleeting opportunity should be taken. I wish the B.M.S. could follow Lord Mountbatten's example with the calendar we issued on 1st January, although, of course, we remember that ours is a weekly and not a daily page. Our slogan, of course, would be "... days for the transfer of £ s. d." and the "judgment day" in mind would be 31st March.

## FAITH IS THE SPUR

**T**HIS magazine bears the date "February," but already as you read these words more pages will have had to be torn off until little over six weeks may be left before the end of the Society's financial year. The total we are seeking to raise is in the region of £250,000, and there are X days, say, fifty, forty or fewer in which to make certain that the object is attained. The Budget itself was an act of faith; faith in the God of Whom when great things are attempted great things may be expected; faith in the churches which have lifted the totals year by year for six years and have consolidated all gains; faith in the efforts of missionary secretaries, of com-

mittees and ministers who have built a matchless tradition of missionary leadership; faith in the generous loyalty of thousands of Baptists to all that B.M.S. represents; and faith in the financial possibilities of a situation in which "too much money is chasing too few goods." Surely, it is far better to tackle a deficit by demolishing it beforehand! Dragons are best disposed of before they are born! Faith that "removes mountains" by preventing their formation is faith that is most active and dynamic! Every penny and every pound given before March not only has its pre-March 31st value, so far as this year is concerned, but it also prevents a mortgage on next year's efforts; it leaves us all the more free in the summer, autumn and winter of 1948-49 to fight new battles and to take unexpected opportunities.

## ATTACKING THE TARGET

**I** APPEAL, then, for an all-out day-to-day urgent and decisive attack on the target for the current year. If you have anything to celebrate in your domestic or business life; if your birthday falls within this period; if you have had a wind-fall of any kind; if your sympathies are aroused by any items of news in the press or the B.B.C., especially in relation to any of our B.M.S. Fields; if the contributions of your Church, or Sunday School class, or women's meeting, are flagging or are static; if you desire to comfort and encourage our missionaries in







their chaotic China, divided India, troubled West Indies, rapidly-changing Congo or "nationalistic" Ceylon; if you aim at demonstrating your spiritual links with the churches of Africa and the East; or if the prayers on the

calendar move you by their petitions to make an offering that may implement them, then please remember the Society in this hour of need with decisive and generous help.

J. B. MIDDLEBROOK

# Buying Up the Opportunity

By JOHN C. NEWTON, China

WE have not yet reached Sian, our destination, but we are not the only ones in China, and meeting with difficulties, dangers, frustrations and disappointments, I turn again to the Bible and find that God uses such things for His own purposes. The fact that He used the persecution of the early Christians for the spreading of the Gospel opens my eyes to what is happening in China now. In spite of everything, work can be done and is being done. What is more, these very circumstances are turning out to be an aid in this direction.

1. *They are preparing the ground for the reception of the Gospel.* The hardships of the present civil conflict, the frustration of China's hopes and the dismal outlook for the future, have created a lack of faith in the power and leadership of man. A missionary working in the country reports that tent meetings are crowded out, and the villagers are loth to disperse. Such is the hunger for the Good News that they almost resort to physical force to prevent her departure. On the trains, too, people eagerly ask for tracts, and

students are arranging their own meetings at which they invite missionaries to speak.

2. *Missionaries and Chinese Christians, delayed on journeys, are taking part in work wherever they find themselves.* One missionary whose truck was stuck in the mud for a couple of days found refuge and help in the camp of those repairing the Yellow River dyke. His tent was crowded several times each day for evangelistic meetings, and there were over twenty inquirers. A Chinese evangelist, unable to reach Sian, has been greatly used by churches of all denominations who, taking the opportunity, have arranged special meetings.

3. *Chinese Christians escaping from Communistic areas are preaching wherever they go,* while in areas that have been liberated it has been found that Christian witness has been maintained in spite of persecution. The blood of the martyrs (and there have been many such in North China recently) is seed which is already bearing fruit.

4. *Some mission groups who have been turned out of their territory, or*



have come back to find it occupied by Communists, are going further into the interior and are breaking new ground. If normal conditions had prevailed, they would have been content to remain at their old work. In this we may see the leading hand of God, for we can be assured that the Chinese Christian witness will continue wherever work has been done.

5. *The war with Japan and the subsequent developments has meant that the Chinese Christian has been thrown back on his own responsibilities.* He has become more independent and his faith in God has been strengthened. Consequently there is more initiative among the Chinese who themselves are starting new work and making the most of the opportunity which presents itself. This can be seen in the interest in their own missionary work among the

Border tribes, the numerous indigenous groups springing up throughout the country, and the building of large self-supporting churches in the big centres.

Your prayers are needed more than ever so that the opportunities may be met. The picture is far from being dark, and if we have faith in God we can see that these difficulties, by driving us to our knees and to renewed consecration and reinvigorated work for Him, will be the stepping-stone to the victory of the Cross. Level ground is easier to travel, but if it were not for the difficult mountains in our way we should never get the view from the heights and see the scene as a whole.

*News has been received that Mr. and Mrs. Newton have reached Sian after long delays.*



*Peaceful Old-time China*



## "All Things to All Men"

HERE are some of the 101 things that happen daily to fill out the crowded time-table of a missionary :

1. A neighbour is ill and has to be visited.
2. A baby has a fall and has to be attended to.
3. A meeting to be taken demands time for preparation.
4. Supplies have to be packed and sent to the village schools.



*Rev. and Mrs. W. J. Bradnock of Agra, and family : Christopher, John, Robert and James*

5. A new baby is born on the compound and has to be seen.

6. The cows don't come home, and people have to be sent to find them.

7. A father asks if we can take his motherless baby and refuses to believe we cannot.

8. An old schoolgirl or village pastor comes this way and calls to see us.

9. Children want to buy new exercise books, or need more weaving cotton.

10. An ominous sound of male coughing near the girls' hostel at night has to be investigated immediately.

11. A group of schoolgirls come declaring they have a goitre and need medicines which Lushais love to take.

12. A sudden storm sends rain through the office roof, and papers and books have to be carried to safety.

13. Some people come selling rice and because we are so short we buy it straight away, no matter when it may arrive.

14. Letters from the villages are sent in by anyone passing, and so arrive and have to be dealt with at all times.

15. A plague of ants invades the larder, and cupboards have to be moved away from the wall and stood in bowls of water.

16. A chief comes to ask if he can have a school in his village, and long explanations have to be given on both sides.

## High Prices

PRICES are appallingly high in the Lushai Hills. The pre-war price of rice was two pounds for a penny; now it is two pounds for eightpence. Our teachers need bigger wages to feed their families. They are being gradually educated to eat less rice and to substitute more fruit and vegetables. Even so, workers' and teachers' wages, though

double the pre-war figure, are in many cases inadequate.

It used to cost Rs. 2 a month to keep a girl in the school hostel; now it costs Rs. 8 a month. Discontent is further fostered by the fact that Government teachers receive three times the salary of mission teachers. So also do the teachers of the vernacular schools. WINIFRED BAKER



# FOR SERVICE OVERSEAS



*Miss Evans*



*Miss Howard*



*Miss Saddler*



*Rev. D. R. C. Morris*



*Mrs. Morris*



*Rev. W. E. Thomas*



*Rev. W. N. J. Clarke*



*Mrs. Clarke*

**M**ORE recruits have joined our mission field staffs during recent weeks. Among these are:

Dorothy Evans, of Wallasey, for Barisal, India.

Joyce Mary Howard, of Nansen Road Church, Ipswich, for Yalembe, Congo.

Dorothy Forest Saddler, of Bromley, for Yakusu, Congo.

David Richard Christopher Morris, M.A., B.D., of Preston, and Mrs. Morris (*née* Margaret Back, of Ilderton Road Church, Bermondsey), for Dacca, India.

William Ewart Thomas, B.A., of Bethesda Church, Swansea, for Kond Hills, India.

W. N. J. and Mrs. Clarke, of Diss, Norfolk, for Duncans, Jamaica.



# World News

*HUMANLY speaking, we see little prospect of making ends meet in the coming months in hospital. If it were only "humanly speaking," of course, neither we nor the hospital would be here at all, and the orphanage certainly would not be. So we are daily thrown back on our faith that with God all things are possible, even in Taiyuan in the thirty-sixth year of the Republic when they are looking specially impossible.* ELLEN MENZIES CLOW

## Welcome Back

OUR welcome back to Udayagiri was overwhelming. Relationships with Government officials are more friendly than ever before. Old suspicions are gone and there is a refreshing freedom and friendliness. There is another side to it, and we are going to find that in many ways life will be more difficult for our Christians.

Hospital is now crowded to capacity and beyond, and we are getting large numbers of OPs, though this is supposed to be the slack season. We have had a visit from one Government official who was very sympathetic. STANLEY THOMAS

## Summer School in India

THE programme at the summer school at Baraut, India, included prayers, adult literacy, hymn-singing, Bible study, the hearing and telling of Bible stories, and an evening service. Evenings were occupied with an address on the village church, a discussion on the new political changes, a lantern lecture and "Bathas." The last is a Gospel incident written in verse and then sung to the accompaniment of Indian musical instruments. Each stanza is preceded by a description. In skilled and consecrated hands this method can be a powerful instrument for good. R. L. MORGAN

## The Assembly Meets

THE ban on large meetings, due to the general unsettlement, made it impossible for country Christians to attend the customary autumn assembly. We did manage to carry out a programme of three days' meetings for Christians in the city and east suburb. At our Sunday morning service in the East Suburb Church forty-two were baptised. This was followed by a communion service. This week Mr. Young begins a five-weeks' course of Bible teaching in connection with the Sian Bible Institute. Several Chinese are co-operating. Thirty have already enrolled. The Governor has lifted the ban on youth rallies to enable the monthly "Youth for Christ Rally" to be held. The fortnightly religious broadcast also continues.

A. KEITH BRYAN



Old Congo : A Chief





*New Congo : All Smiles*

## **A Note from Sian, China**

**T**HANKS to many of you for your prayers and for practical gifts besides. The latter are now mostly in use in hospital, and I wish you could see the way some of the wee patients love the soft toys you sent them ! We do need your prayers for the place is buzzing with problems, the most urgent being the repair of the hospital buildings in the city and our move back there. It can't be done in a hurry, yet the Te Tsun School is desperately needing these premises of theirs which we have occupied for eight years. M.W.J.

## **The Bible in Taiyuan**

**F**OLLOWING an evangelistic campaign, Bible classes have been organised and three have fallen to me. Two are in Tung Chia Hsiang church, one in Chinese and one in English, and the third in the Shansi University in English. I have accepted an invitation to teach Bible English in the University for two hours a week ; and in the Y.M.C.A.

Mr. Mudd and I are lending a hand in the English night school which takes another two hours a week. Another little job is taking a singing class among the hospital nurses from which I expect a church choir to emerge in due time.

H. W. SPILLETT

## **Hospital Evangelism**

**O**N my return from a hospital round I pass a group of out-patients sitting on forms under the trees, and looking at a picture of Jesus and the children, while a woman evangelist explains it to them.

Going to the house, I hear Dr. Margaret Jenkins leading a service in the maternity ward.

From across the courtyard a deep voice is leading a chorus, and I turn to see teacher Liu sitting outside the women's private wards teaching a chorus to a patient who is resting outside the ward.

Teacher Liu no longer does full-time work. But she still comes two or three times a week. It is a benediction to see her cheerful, peaceful face, as she walks round the hospital and preaches and teaches in the name of our one Saviour, Jesus Christ.

GRACE H. STAGEMAN



*Happy Congo Motherhood*



# In Portuguese Congo

ONCE again we had a glorious time at our half-yearly Thanksgiving. We had the usual large crowds, deacons and church meetings, examination of candidates for baptism, the baptismal and communion services, and the big meetings on the Sunday morning in the open air. And we had the usual generous giving of the people; in fact once again we broke the record for the amount given. This giving is a constant source of wonder to me. Not only are our people really poor, but they are not by nature generous. Thirty-two people were baptized, ten returned to fellowship and six

others were received as transfers from other churches.

W. D. GRENFELL

## Joy in Service

THERE is great joy in taking opportunities for propagating the Gospel through the openings which arise at the hospital. What a thrill it is to go from bed to bed telling a Bible story, or to return to say a good-night prayer in wards, side rooms or huts. At times, as one sings a hymn, the sick people take up the refrain and, in the lamplight, God seems very near.

Pray for our new hospital evangelist, Nsomo Alona, his wife and three wee children.

RUTH AND ALFRED RUSSELL

## Rev. W. R. WATKIN, M.A.

THE Rev. W. R. Watkin, M.A., who exercised a powerful ministry among Welsh-speaking churches, will be chiefly remembered in the Principality for his thirty-seven years' pastorate at Llanelly. His consistent missionary advocacy in the Welsh churches was recognised by his election to the B.M.S. General Committee in 1922, and his sterling qualities in council led to his appointment as the Society's chairman in 1945-6. He also served as joint-

Chairman with the Rev. E. A. Payne, M.A., B.D., B.Litt., in 1946-7. An able speaker in English, he excelled in his mother tongue, and was foremost in presenting the claims of the Society to the churches.

Deeply interested in all the Society's affairs, he had a special concern for its work in Brittany and in Bible translation.

His death at Llanelly on December 16th, 1947, deprives the B.M.S. of a trusted friend and leader.

## Fellowship in Prayer

### Based on the Prayer Calendar

*First Week.*—February 1st is *Baptist World Alliance Sunday*. Throughout the week we are asked to give thanks for our world-wide witness, to pray for our brethren in every land and especially those who suffer, and for the Alliance officers.

*Second Week.*—*Wathen*, Lower Congo, was established as a mission station in 1884. Pray for the network of village outposts, missionaries, church leaders and members, that the Gospel light may burn amid pagan darkness. February 13th is the *Women's World Day of Prayer*.

*Third Week.*—February 15th is the *World Day of Prayer for Students*. *Thysville* and *Kibentele* are in the

*Wathen* area. The former is the headquarters of the Congo Railway repair works. Both are the centre of widespread village work where the Gospel is presented in varying ways and the calls for it are clamant.

*Fourth Week.*—*Léopoldville*, capital of Belgian Congo, with 6,000 whites and over 80,000 Africans, is a strategic centre where the work is overwhelming. Pray for the fulfilment of plans for its better equipment and conduct.

*Fifth Week.*—Remember Congo Christians in *Léopoldville* who face peculiar temptations; the missionary staff; the mission headquarters; and other missions and union projects in the city.



# AMONG NEW BOOKS

**Changing Congo.** By L. GWENDOLINE PUGH. Illustrated. Stiff Cover. 2s. od. (postage 2d.). Carey Press.

**C**ONGO is a land of old and new. In villages by the hundred, the people still follow the pagan ways handed down by their forefathers through countless generations. Fear of life and death, the grip of superstition and evil custom, the power of the witch-doctor and the fetish, and the sanctions of communal life, hold sway as they ever did.

Side by side with all that, the ways of the white man have wrought sweeping and bewildering changes. The din of machinery in huge textile mills, the herding together of masses of people in mining areas and on plantations, the drone of the aeroplane and the throb of the river steamer, the stresses of two world wars, and a thousand other things introduced by the white man, have wrested the black man from his age-long ways and have cast him adrift on an uncharted, swirling sea.

Mrs. Pugh describes all this and more, with knowledge gained from thirty years' residence in Congo, and with the sympathy derived from an intense love for its people. In a style that charms and arrests, she pictures the greatest transformation of all—the power of the Gospel to conquer old ways of life as men, women and children learn the way of Christ. Read her story of the power of a satanic witch-doctor and of the triumph over him of Vita, wife of a teacher-evangelist, and her mission school children, and you will thank God for the Gospel and resolve that you will spare nothing to give people everywhere at home and abroad the opportunity of hearing and receiving it.

**Behold, He Prayeth!** By ERNEST W. BACON. 72 pp. Cloth. 2s. 9d. Drummond Tract Depot.

**A** SERIES of talks on the place and power of prayer in the life and work of the Apostle Paul. It is suggestive and illuminating.

**When the Song Began.** By G. E. HICKS. 80 pp. Illustrated. Stiff Paper Cover. 2s. 6d. (postage 2d.). Carey Press.

**T**HIS is the ably told story of Christian work among outcasts and lepers in North India. The Doms are among the lowest of the low, and are the sweepers and scavengers of the community. In a way that can only be attributed to the guidance of the Holy Spirit, Mr. and Mrs. Hicks were led to attempt work among these degraded folk, with results that must be described as extraordinary. This part of the story contains moving accounts of Indian evangelists and converts which are striking testimonies to the redeeming and transforming power of the Gospel. The tale of Reuben and his Gandhi cap which he adorned with a crimson red cross deserves to become a classic.

Equally stirring is the record of Mr. Hicks's acceptance of responsibility for the Municipal Leper Colony at Gaya. He describes how his natural repugnance to this form of work was overcome, how extensive buildings were erected, how first contacts were made, and how the Gospel of hope and salvation won its way among these stricken people. "We did not realise," writes Mr. Hicks, "when asked to undertake this work, that the New Testament would be lit up with new understanding to warm the heart in a new experience. It needed and needs a leper audience on a Sunday morning and at a leper Communion Service, to place the book in its right setting."

This is, indeed, a book that "warms the heart," and provides material for sermon illustration and for addresses. Its numerous pictures, too, have their own appeal.

**New Testament Baptism.** By F. COWELL LLOYD. 2d. Kingsgate Press.

**A** REPRINT of a pamphlet for the guidance of young converts and for all who lead preparation classes for church membership.

*The cover picture shows a Tea-picker in Ceylon*



# ACKNOWLEDGMENTS

(To December 15th, 1947)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund*: Anonymus, "With best wishes," £1 10s.; Sympathiser, "In aid of suffering Chinese children," £1.

## Legacies

The following legacies have been thankfully received in recent months:

1947.		£	s.	d.
Oct. 21	Mrs. P. M. Clifford ..	13	14	4
	Misses E. M. and M. E. Wassall ..	90	0	0
23	Miss A. M. High ..	1	11	5
28	Miss Emily Hows ..	100	0	0
28	Mr. F. A. Patrick ..	100	0	0
29	Miss Alice Parker ..	113	10	6
31	Mr. H. W. Mims ..	50	0	0
31	Mr. F. J. Fern ..	22	10	0
Nov. 4	Mrs. M. A. White ..	570	0	0
7	Miss Mary Katherine Pugh ..	25	0	0
12	Mr. E. M. Walker ..	100	0	0
12	Mr. R. W. Smith ..	18	17	0
18	Mr. E. W. Balkwill ..	50	0	0
27	Miss L. J. Whitby ..	10	0	0
28	Mrs. Emma Davis ..	403	17	11
Dec. 2	Miss A. Bridges ..	700	0	0

## Arrivals

7th November, Miss R. W. Page, from Kibentele.  
24th November, Rev. D. N. C. and Mrs. Piper, from Agra.

## Departures

15th November, Rev. W. N. J. and Mrs. Clarke and two children, for Jamaica.  
17th November, Rev. Gordon and Mrs. Soddy and two children, for Bishnupur; Mr. Lal Mama, for Lushai.  
21st November, Rev. F. W. Smith, for Rangamati; Rev. D. R. C. and Mrs. Morris and child for Dacca.  
28th November, Dr. Dorothy Daintree, for Berhampore.  
5th December, Rev. J. and Mrs. Davidson, for Léopoldville.  
13th December, Rev. J. P. and Mrs. Hickerton and children, for Trinidad.

## Births

29th November, to Rev. F. N. and Mrs. Carpenter of Delhi, a daughter.  
3rd December, at Léopoldville, to Mr. and Mrs. T. Bancroft, a son (Clive).

## Death

11th December, at Liverpool, Rev. R. D. Darby, Congo Mission, 1886-1895.

## A Typewriter ?

A woman missionary, appointed to Jamaica, needs a portable typewriter. Any reader who has one to give or to

sell is asked to write to the Foreign Secretary, B.M.S., 93, Gloucester Place, London, W.1.

## CAREY PRESS

### Selections from Recent Publications

#### THE LIVING CHRIST IN MODERN CHINA

GEORGE YOUNG

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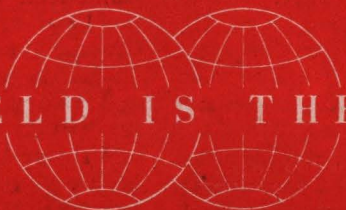
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# *Missionary Herald*

THE FIELD IS THE WORLD



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THE BAPTIST  
MISSIONARY SOCIETY

**MARCH, 1948**

*Price* **3d**



# China, 1948

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

THE political situation in China continues unsettled. Efforts to establish a United Representative Government have failed, the Communists have been outlawed, and this has led to widespread open warfare between them and the Nationalist forces.

Living costs, materials and transport remain abnormally high, although some alleviation has resulted by new and more realistic rates of exchange.

The general policy of the Society in the light of the desperate need for the rehabilitation of the Chinese Church, and the opportunities for evangelism which the suffering and anxiety of the war years have created, is to re-occupy, as far as practicable, all our stations in the three provinces. But the unsettled state of the country and difficulties of transport are hindering this, particularly in Shantung and Shansi.

In Shantung the Communists have been forced to withdraw from the heart of the province, and our small missionary staff are making plans for the re-occupation of *Tsingchow* and *Chow-t'sun*. Work in the country districts is disorganised, and travel to out-stations is both difficult and dangerous. Nevertheless, Chinese pastors and evangelists are doing their utmost with great courage and perseverance to re-assemble local congregations. At *Tsingchow* the situation is still unstable, but regular church work has been revived, a central school for about 400 children of both

sexes has been reopened; the Bible Training School has been transferred to *Tsinan* area, and the leper camp continues under Chinese supervision.

The damage done to hospital and residences at *Chow-t'sun* has not yet been made good, but school work for boys and girls has been revived; and church work has been re-started. Mr. Allen writes of the courage of a young Chinese pastor, who has kept the Church alive through the difficulties of Communist occupation.

Cheeloo University, at *Tsinan*, has a student enrolment of 500, but the number of applicants reached 1,700, exceeding all previous records. Work in all its component colleges and the hospital is well under way. The Theological College has reopened with a small number of students, including three Baptists. But staff, particularly from America and Great Britain, is insufficient. The Institute continues to be as popular as ever and an increase in admission fees has proved to be no deterrent. Over 350,000 visits were recorded during 1947, and nearly 100,000 heard the Gospel preached. Our three Church centres in the city report excellent congregations and a healthy spirit of activity.

IN Shansi our staff continues small, and is confined to the residential stations, *Taiyuan* and *Sinchow*. In *Taiyuan*, hospital work is developing for both men and women. The Nursing Training School has been reopened,





*Veteran Chinese Christians : Pastor Sun on right*

and a good start has been made with the Primary School. There is good prospect of the American Congregationalists reviving Middle School work in our premises, and this should serve temporarily to meet our needs for that grade of education. Relations between the two Baptist churches in the city are reported to be improving, and during a recent Mission to Youth 221 decision cards were signed. Work in Sinchow city is reviving under residential missionary leadership, but Communist activity in this area and in the northern stations of *Fan Ssu*, *Tai Chow* and *Kuo Hsien* is seriously interfering with church visitation and evangelism.

In Shensi the withdrawal of the Communists from *Yenan* has made it feasible for churches in the north and south to re-establish contacts, and Revs. George Young and Amos Suter, accompanied by a pastor, Wang Tao Sheng, are planning to visit the field which has been isolated for so

long. To the west of *Sian* communications have been cut, and there have been threats to the stability of *Sian* itself. Our missionary staff has been considerably reinforced recently, so that *Fu-Yin* and *San Yuan*, as well as *Sian*, are now fairly adequately manned. At *San Yuan* the training school for pastors and evangelists, one of the major needs of our work in China in these days, continues its fruitful operations. In *Sian* the opportunities in hospital, church and school continue to tax all our resources and even to out-match them. No less than 160 students graduated from the Middle School in 1947.

In *Shanghai* our secretarial and financial administration is again functioning, and we are partially supporting a member of staff in the Christian Literature Society, which is slowly reorganising its vitally important work. Dr. Flowers has taken up the secretaryship of the Medical Missions Council, and Rev. Victor Hayward the secretaryship of the National



Christian Council. Both of these are positions of great strategic importance to the whole Christian movement.

Reports from all over China emphasise the need of the hour for strong missionary reinforcement; for the revival of middle school education, and for the training of Chinese leaders of all kinds. The demand for Bibles and religious teaching in Government schools and colleges is one of the remarkable features of modern China.

**W**ORK in the *far west* begun during the war continues to present an attractive and challenging opportunity to the missionary spirit of the Chinese Church. The arrival of Mr. and Mrs. Upchurch at *Si Cheng* enables

us to have a share in this most promising Christian enterprise.

The way in which the Chinese Church maintained its distinctive witness against almost insuperable odds in the zone of enemy occupation, has led to its glorious survival in the east. Also by the fidelity of Christian exiles in "preaching as they were scattered abroad," we have witnessed a great expansion of God's Kingdom in the west. The faithfulness and perseverance of our Christian brethren in these two parts of the country has largely determined the nature of our present task. We are now called "to build up the waste places" in the east, and heroically to advance with them into the far west, so as to claim, under God, the whole land for His possession.

## Movement Forward

**T**HERE is nothing more dynamic than the surge of a mighty movement towards a glorious goal; and when the great objective is the Kingdom of God on earth, the sense of power is tremendous. One of the open secrets of our Baptist denomination is its missionary passion which has determined its actions and given colour and joy to its life during the past one hundred and fifty years. The annual financial returns may have fluctuated at different periods, for there have been chequered and difficult years from time to time; but there has never been an ebbing of enthusiasm or a diminishing of dedication. It cannot be said that the denomination stands where it did so far as

B.M.S. overseas missions are concerned, because the whole relationship is pulsating with life, moving everywhere with élan, and the younger generation is being rapidly won as prayer partners, subscribers and supporters. A Summer School Reunion with over 550 young people present and with many applications for tickets regretfully refused, together with the great youth crusade which the Society, under its Young People's Secretary, continually conducts, is evidence enough in 1948 of bigger capacity to grow. The assault on young heathenism in India and China, Africa, Ceylon and the West Indies is being pressed with Christian determination, and frequent baptisms continually





### *Peace in a Bengal Village*

inspire the younger churches in the field and our missionary brethren, and the home churches.

#### THREATS TO LIBERTY

**T**HERE is another inspiring aspect to which attention should be called with thanksgiving and gratitude to God. In none of our fields is there any lessening of religious liberty, despite many threats. True, in Ceylon a rising tide of Buddhist nationalism threatens to obliterate B.M.S. schools, and in Angola Government regulations with regard to staffing in the schools are so difficult to fulfil that there may be no alternative except to close down. But there is no limitation in any of our fields so far as the open proclamation of the Gospel is concerned. The

Communists in China, whatever their fundamental materialism may demand, have not shown themselves anti-Christian as such, although the situation is not easy and may even be described as precarious. In India even conversions, though not popular with Muslim and Hindu leaders, are not forbidden, though certificates by magistrates may have to be shown before baptism. The great dictum that the price of liberty is eternal vigilance is a constant reminder that the natural man, both privately and in his rôle of ruler, governor and law-giver, does not find it easy to grant liberty of speech, meeting, worship, witness and conversion, or, having granted it, to continue its privileges. But it is wonderful to be able to say that there are no external prohibitions in any field



forbidding the declaration to all who may hear of the saving grace of Jesus Christ.

## MORALE AT HOME

THE B.M.S., therefore, has freedom of action in overseas evangelism, and it seeks its objective with vigour and zest. But what of the missionary morale of the Baptists of Britain? The B.M.S. remains "the beloved Society" and its financial requirements are among the very highest priorities in almost all our churches. From every part of the British Isles inquiries continually reach the Mission House from young people concerning service abroad. As the products of our home churches, they are testimonies and testimonials to concentration on the things that matter. At a time when every field is crying out "Come," the churches of Britain are facing the obligations of the command of

our Lord in His great imperative "Go." No one can take a depressing view of a denomination whose financial returns for missions overseas are moving towards a total of a quarter of a million a year, and whose young men and women in excellent numbers are proving themselves acceptable candidates for enrolment in overseas ranks. As another financial year moves towards its closing month, for 31st March ends the current year, we take heart and hope from the glories of the Kingdom which is our aim, the sense of power with which by His grace God informs our great Society, the accession of new strength through victories among the younger generation, the increasing financial totals since 1941-2, the amazing opportunity for the proclamation of the Gospel in every field, and the seal that God has so often set upon the work done in His name. J. B. MIDDLEBROOK

## Librairie Evangelique

CO-OPERATION between evangelical missionary societies in Congo is of long standing. It has found visible expression in such projects as the Congo Protestant Council, the periodical *Congo Mission News*, and the Union Hostel in Léopoldville.

The latest effort which has come to birth is the *Librairie Evangelique du Congo*, a central printing press and book room in Léopoldville from which all missionary societies may and

do draw supplies of religious, educational and other books and material for the furtherance of their work.

Our picture on page 43 shows the commodious new headquarters of this enterprise. It is significant that business transacted during building operations broke all records. Its establishment is opportune, for the growth of literacy in Congo is creating a demand for sound literature which must be supplied.

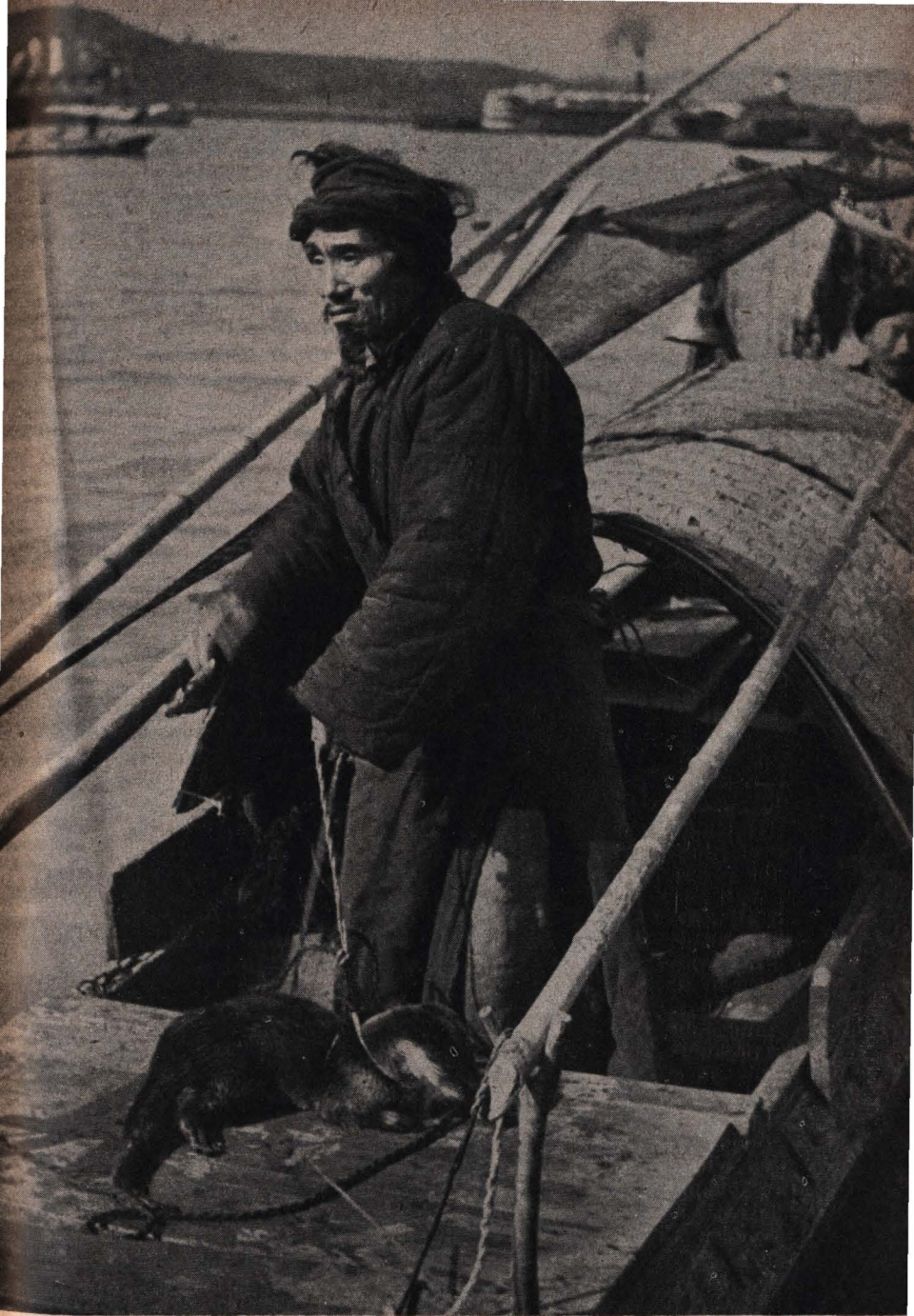
## Moving Together

THE Baptist Union of North India was inaugurated on January 29th. The Bengal Baptist Union is negotiating with the Australian and New Zealand Baptist Missions and the East Bengal Union with a view to closer association. A plan

for Church union in Ceylon is being considered.

The Dutch Baptist Union is hoping to send two missionaries to work in the Yakusu area. A union hospital and training school is proposed for Lower Congo.





*Deep Thoughts in China*



# Sixty Years a Church

By M. W. HANCOCK, San Salvador, Congo

IN 1878, two missionaries, Comber and Grenfell, arrived in San Salvador on a flying visit to spy out the land. The following year a party of five missionaries settled there, and from then until now the work has continued. At the beginning of December, 1887, the first converts were baptized, and the church was formed at a communion service on the following Sunday. To-day we celebrate its Diamond Jubilee.

What celebrations we have had! What crowds of people and what interest! Mr. Lambourne, who has worked for more than half of these sixty years in this area, came to share in our rejoicing. The centre and peak of these jubilee meetings was the reverent communion service, with its impressive moment when all rose and the names of the four missionaries and the five converts were read, and the presence of the Unseen Head of the Church was felt by all.

In the morning we held the huge preaching service, and an overflow meeting of some 300 children under the tree outside. Mr. Lambourne gave a remarkable review of the history of this Church with its strong tradition as an evangelising force. He ended with a forceful challenge that we in this day might be matched by the power of the Holy Spirit to the glorious opportunity and hard struggle that confront us.

ON the Monday morning we presented a pageant which showed the spread of missionary work from Apostolic times until now. The first scene represented the disciples discussing the Great Commission. This was followed by Paul and Silas in prison and the conversion of the jailer after the earthquake. Next we made a big jump in time to see William Carey at his shoemaker's last, arguing with his neighbours about the need for extending evangelical work to lands overseas. This was followed by a scene which showed the interview of Comber and Grenfell with the King of Kongo. The man who took the part of the King was present on that historic occasion, and he remembers all the details down to the actual words that were spoken. He is a great man who has in years gone by repeatedly refused to take that kingship whose part he took so well, because to do so he would have had to become a Roman Catholic.

The final scene caused the most excitement. It represented the efforts of the first Christians to evangelise their own country. It culminated in the incident in which a woman, Wavatidi, confronted a witch-doctor, in the midst of his rites, with the challenge of Christ and seized his fetishes and paraphernalia in face of his threat of immediate death. In these days witch-doctors possess nothing of the power they



once had, nor do they conduct the rites and ceremonies of the old days.

**A** CHURCH meeting was held on the Monday afternoon. Sixteen converts baptized the previous day occupied the front row, the latest successors of the first five converts. The meeting began with prayer offered by two present stalwarts, a man and a woman. Then the minutes of the first meeting in 1887 were read. These were written by Thomas Lewis in English, but our African church secretary was able to translate them at sight. The main business was an account of the new Teacher Training Institute for this area by Mr. Lambourne, its first principal.

**W**E shall go in the strength of these celebrations for many days. We face difficulties to-day which did not exist sixty years ago. We are opposed by Government which is largely incited by the Roman Church. This has led in recent days to the closing of the station school. It shows itself in the villages where much discrimination against Protestants is shown. But we go in the assurance that He who is for us is greater than those who are against us, and in the confidence that He who was with our forefathers is with us their children.

*Top :*

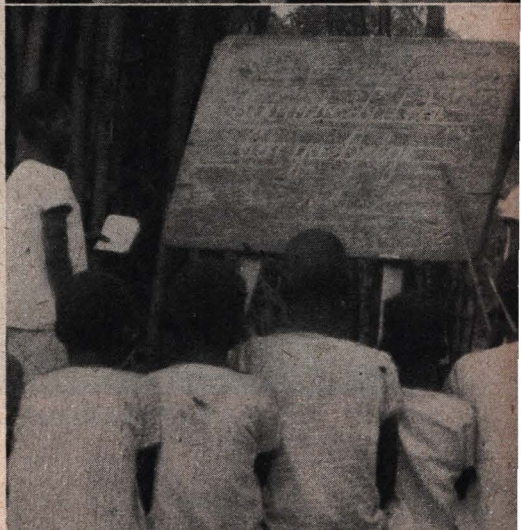
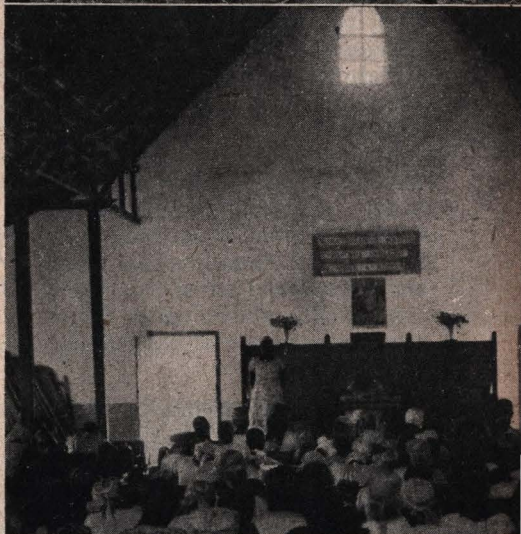
*San Salvador Church Exterior*

*Centre :*

*San Salvador Church Interior*

*Bottom :*

*Young San Salvador at School*





# Witness in Trinidad

By S. G. POUPARD, Port of Spain

OUR Christian Endeavour Society has celebrated its Golden Jubilee amid great rejoicing. The week's gatherings included an old folks' tea, a radio broadcast, a concert, a members' social, a party, a commemoration meeting when a photograph of the founder, Mr. Forsyth, was unveiled, and special services and meetings. The Society flourishes with attendances up to a hundred at the weekly meetings.

A Youth for Christ Campaign throughout the colony was organised by the Free Church Federal Council. Youth services were held in all churches, an open-air service in Port of Spain was conducted by the Salvation Army, and the minister of the Church

of God and Sister Eva Waggott led the singing with their accords. This was followed by a procession of witness to the Methodist Church which was crowded for the final meeting. Miss Sambalsingh, a British Council scholar, was appointed to represent Trinidad at the Oslo Youth Conference. Dressed in her imposing Indian costume, she gave a vivid description of that great gathering. The Principal of a Boys' Secondary School in Zanzibar spoke on the words, "Follow Me".

FIVE candidates have recently been baptized in St. John's Church. Our evening congregations have increased, and frequently strangers are among the



*St. John's Baptist Church, Trinidad*



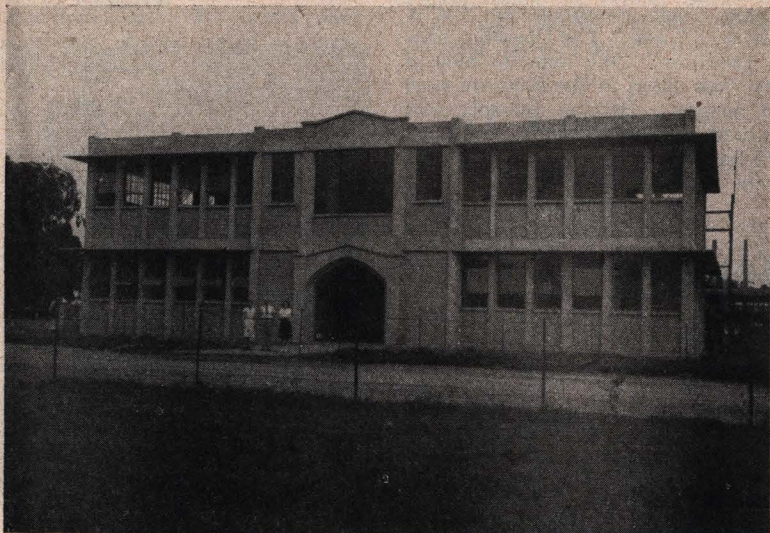
congregation. Some Sundays ago a group of seamen from Turks Island was present, and visitors from the United States frequently worship with us. Our evening service is similar to those of churches in Britain, except that the choir proceeds down the central aisle during the singing of the recessional hymn after the sermon, while the minister follows and pronounces the Benediction from the main entrance at the rear of the congregation. The women choir members wear white dresses and bonnets.

The Baptist Women's League Rally in Princes Town has been another high spot. It was the first of its kind. About sixty members from the branches gathered for conference and business. The theme was "God is Light," and the Rally was a notable success.

I have made weekly trips by the motor launch, *Damien*, to a Leprosarium to hold services in

the church and to visit the infirmary and hospital. This was my first contact with leprosy, and it brought back the vivid descriptions of the Gospel story and of Christ who touched the leper. In such beautiful surroundings this disease appears all the more appalling, and my heart was deeply touched with sympathy for these people. Their gratitude was profound, and they welcomed the Gospels and other tracts supplied by the Scripture Gift Mission which I left.

THE harvest in Trinidad is great. We need more members willing to give a good spiritual lead to the people. We need a deeper experience and knowledge of Christ and of responsibility in regular church attendance. Pray that more of those who have been baptized may testify for Christ, for here as at home, individual witness counts most.



*Librairie Evangelique, Leopoldville (see p. 38)*



# World News

**I**NDIAN Christians in Delhi go about wearing red crosses to distinguish them from other communities. Pray that this wearing of the cross may prove a witness and a testimony among all communities, and that Christians may be faithful to its message at all times—not only in these days when they feel that they can literally find shelter in its shadow, but also when they may have to suffer for the sake of the Christ of the Cross.

## Baptisms in Delhi

**N**INE Hostel boys were baptized last year. We have 68 boys in the Hostel and this, with school work, keeps us as busy as ever. The second and third years of a missionary's life are a period in which one discovers how much work there is to be done and what little time there is to do it in. We are organising a study group for the senior boys to discuss such questions as "Why Sunday?" and "The Christian Idea of Freedom." We hope to have a first class choir, as the boys are keen on singing. Sunday School work includes preparation and marking. We have plenty to do and are happy to be able to do it.

ENID AND TUDOR MORGAN

## Touring in Lushai

**O**UR next stay was in a Chakma village where the teacher is a true missionary. He has left his family in his mountain-top village to live on the river bank among a strange people whose language he has to learn as he goes along. He lives with the headman and teaches Chakma boys in a little school. There is some opposition, but the effect of his work will soon be apparent.

We went from village to village, sometimes in open dug-outs exposed to the hot sun as we were pulled up shallow streams, and sometimes climbing steep slopes up the hills sowing the good seed in what we feel will turn into good ground.

FLORENCE E. RAPER

## In Bhiwani, India

**T**HE Bhiwani Church has about sixty members and it is a great thrill to worship there on Sundays even if at the moment I understand but little of what is being said. There is also a G.A. Branch of about 25 girls, mostly nurses. They meet each week with a devotional meeting and sewing evening alternating. I spoke to them one night about our National Conferences in Britain.

WINIFRED GOW



*Cheeloo Women Students with  
Mr. Lee, Physical Instructor*





*Cheeloo Students*

## Sowing the Seed

**A**N ex-patient walked ten miles to attend our Sunday service, bringing her elder son and her one-year baby which was born here. She listened to the Gospel eagerly and then placed an offering in the Jesus Box for the poor. Her husband is the headman of their village and both are anxious to learn more. She carried away a few Gospel booklets when she set out on her ten-mile trudge homewards. We hope to visit this village shortly to give them further instruction.

DOROTHY MOUNT

## In Tsinan To-day

**T**WO thousand visitors attended the Tsinan Museum on Mid-Autumn Festival Day. Besides taking part three times in the preaching, I went on frequent walks through the dozen or more rooms and talked with

the visitors. Many exhibits pave the way quite naturally for Christian conversation. Many were here for the first time.

Conditions prevent us from getting around to the many village churches. We have plenty to do in and near this provincial capital, but our hearts are hungry for fellowship with our suffering friends in so many places which hold precious memories.

J. S. HARRIS

## Darkness and Dawn

**D**URING the last three months the struggle between Government and Communist has continued with much suffering and dreadful cruelty. A deacon of one of our churches was shot because he had shown Christian kindness during a period of Government occupation. Inflation has continued its evil course.

There are bits of news for which we can give thanks. The Chinese secretary of the Church of Christ in China has told us of the flourishing mission among the Border Tribes in which our Baptist workers from Shantung have so large a share.

## At Kimpese, Congo

**K**IMPESE Training Institute, where the B.M.S. co-operates with American and Swedish Baptists, has had the largest enrolment in its history, with 117 men and

## The Financial Year ends on March 31st

THERE IS STILL TIME FOR THE  
EXTRA EFFORT AND THE EXTRA GIFT



## Dangers in Congo

THREE weeks ago a wild buffalo pierced with his horns the lungs of a Kimpese lad and killed him instantly. Last Sunday a European shot two elephants and then was gored to death by a third. Yesterday beef from a cow that was killed by a lion on a coffee plantation was sold at our railway station. More dangerous than these are the superstitions and witchcraft which continually prey upon even those who have accepted the call of Christ to leave all and follow Him. They need missionaries and strong

leaders of their own race who, by teaching and preaching, can strengthen their faith and increase their numbers.

### Congratulations

WE offer our congratulations to Dr. R. W. Thomas of Palwal, who was awarded the Kaisar-I-Hind Gold Medal in the New Year Birthday Honours.

## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—Unity in missionary service is evident at *Kimpese*, where B.M.S. associates with American and Swedish Baptist Missions in the Institute for training Congo pastors and teachers and their wives. Pray for these future church leaders and those who teach them.

*Second Week.*—*Sian*, China, a crowded city, is the scene of varied aggressive witness. We remember evangelistic work in building and open air, through radio, in Bible classes and discussion groups, among many sorts of people. Pray particularly for the Chinese Church where doors are wide open.

*Third Week.*—Christian educational

work among boys and girls, and medical work in hospital are outstanding features of *Sian*. Pray for present and former school pupils and hospital patients, that the Gospel seed sown may produce rich harvests in changed lives. Remember missionaries surrounded by war's alarms and other menaces.

*Fourth Week.*—Give thanks with the World Church for Christ risen and triumphant. Ask that, with the close of the financial year, all needed money may be given. Field work includes *Sanyuan* and *Fuyintsun* (Gospel Village), especially the Bible School, village Christian communities and the isolated church in *Yenan*.



# AMONG NEW BOOKS

**To-morrow is Here.** By K. S. LATOURETTE and W. R. HOGG. 3s. 6d. (postage 3d.). Carey Press.

IN years to come "Whitby, 1947" will stand as a landmark in Christian world enterprise in succession to Edinburgh, 1910, Jerusalem, 1928, and Tambaram, 1938. For at Whitby, a township in Ontario, there gathered at the instance of the World Missionary Council a company of about 100 men and women representing forty nations.

From first to last Whitby, with its membership diverse in nationality and Church affiliation and tradition, was characterised by a remarkable unity and a "quiet confidence born of the sense of the presence of God's Spirit." From its deliberations certain clear-cut issues emerged, and its members commissioned Dr. Latourette and Mr. Hogg to set out and expand these in book form so that they may be read by the rank and file of the churches. This book is the result.

The first chapter is a balanced and sober review of the world situation with the declension of religious faith as an ominous major element, and the phenomenal growth of Christianity as a heartening fact. This growth is examined country by country in the second chapter, and from this examination its dimensions in world terms stand out clearly. The spirit of fellowship at Whitby, outlined in chapter three, has its lessons for every group of missionaries, missionary committee and individual church. A searching chapter on the interpretation of the Gospel in present-day terms is followed by another in which a Chinese Bishop, a Cuban preacher, a Persian Muslim convert pastor, an Indian Brahmin, a Filipino woman doctor and a Belgian army officer tell the story of their conversion. Two chapters deal with issues raised by the emergence of Churches in mission lands, and the many next steps to be taken in world evangelisation. A final chapter relates all that has gone before to "the member of the local church."

It is a book that will be read and pondered in the study and voiced from the pulpit. It will provide abundant and profitable material for group discussion. It is so written that the individual reader will be challenged and heartened.

H. L. H.

**Towards a United Church : 1913-1947.** 206 pp. Cloth. 10s. 6d. Edinburgh House Press.

THE ever-growing interest in movements for the promotion of unity in the Christian Church makes the appearance of this volume opportune. It is a documented and balanced record of efforts towards church and mission unity in East Africa which produced the famous Kikuyu controversy of thirty years ago, and the prolonged negotiations which have at last resulted in the formation of the South India United Church. Various points of view are expressed by qualified leaders and the findings are set out in detail. The result is a book of reference invaluable to all who face now and will face in the future problems that must arise in efforts made to draw the churches more closely together.

**John Clifford.** By G. W. BYRT. 196 pp. Illustrated. Cloth. 6s. Kingsgate Press.

DR. CLIFFORD was among the outstanding Baptist leaders of the late nineteenth and early twentieth centuries. His career from humble beginnings to international eminence is touched with romance. He was notable in a variety of ways—as scholar, as pastor of one church for sixty-three years, as pioneer in education and social reform, as Baptist and Free Church leader.

Mr. Byrt has told Dr. Clifford's life story in a straightforward and unadorned style that will commend itself to those who remember the subject, and it will be read with profit by the younger generation.

*This month's cover picture shows an Indian student*



## ACKNOWLEDGMENTS

(To January 13th, 1948)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund*: Anonymous (Treorchy), £5 5s.; Anonymous (China, India and Africa), £3; Anonymous, £1; Barnard, Mr. H., £1 1s.; H. A. L., Blaenavon, £1 12s.; H. M. E., Swansea, £5; *Widows' and Orphans' Fund*: "M.", £1.

### Arrivals

17th December, Miss M. M. Clark, from Yalembe; Miss M. J. Shields, from Bembe; and Rev. C. A. P. and Mrs. Couldridge, from Kibentele.  
29th December, Rev. G. D. and Mrs. Reynolds, from Delhi; Rev. E. R. and Mrs. Lazarus, from Cuttack.

### Departures

2nd January, Miss K. M. Cheshire, for San Salvador; Miss E. Motley, for Bembe; Miss E. K. Milledge and Miss W. D. Cuff, for Quibocolo; Rev. H. J. Casebow, for Thysville.

15th January, Rev. H. W. and Mrs. Carter, for Lunghu.

16th January, Miss F. G. Cann, for Chandraghona; Miss I. V. Wright, for Udayagiri; Mrs. J. T. Sidey, for Gaya; Miss A. Jagger and Miss G. Seymour, for Sian; Miss A. M. Smurthwaite, Miss E. D. Wheatley and Rev. F. S. Drake, for Tsinan.

### Births

11th December, at Tsinan, to Rev. E. G. and Mrs. Collins, a daughter, Margaret Ruth.  
28th December, at Barisal, to Rev. E. L. and Mrs. Wenger, a daughter, Gillian Marjorie.  
10th January, at Bolobo, to Rev. J. D. and Mrs. Viccars, a daughter, Sylvia Kathleen.  
10th January, at Sian, to Rev. J. C. and Mrs. Newton, a son, David John.

### Death

16th December, at Llanelly, Rev. W. R. Watkin, M.A., Ex-Chairman of the Society.

### Wanted: A Bicycle

CHANG TZU HSIU is business manager of Tsingchow Hospital, China. He continued at his post throughout the Japanese occupation, three periods of Nationalist and three periods of Communist occupation. Just before the Communists last came he brought his bicycle to the Rev. H. A. Emmott for safe keeping. The Communists seized it, however, in

spite of protests. Mr. Chang has been assured that another bicycle will be forthcoming, as it is needed to facilitate his work.

Will any friend or group of friends make it possible for this to be done by gifts up to £20 to enable a bicycle to be bought at a China port? Dr. Williamson will be glad to hear from them at 93, Gloucester Place, London, W.1.

## SHARING THE GOOD NEWS

Many who have been thrilled and uplifted by reading

## *The Living Christ in Modern China*

By GEORGE YOUNG

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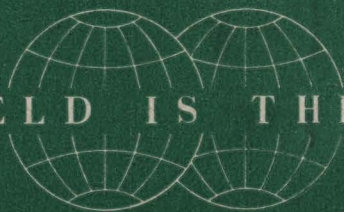
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# *Missionary Herald*

THE FIELD IS THE WORLD



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THE BAPTIST  
MISSIONARY SOCIETY

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# Ceylon : The New Dominion

By H. J. CHARTER, B.A., B.D.

**C**EYLON, with its population of 6,500,000, two-thirds of whom are Sinhalese, has been undergoing great changes.

Politically, "The Resplendent Isle" has just attained Dominion status, with two Houses of Parliament and a Cabinet. The nationalistic spirit has developed quite naturally, and about fifteen years ago the former Legislative Assembly of some twenty members, of whom only five were elected, was replaced by a State Council of seventy elected members, presided over by a Ceylonese Speaker, and a Cabinet of seven ministers. All adult women were given the vote. Ceylonese have been gradually taking the place of Europeans in the Civil Service, in the professions of law and medicine, in commerce and education, indeed, in all departments, and have proved their ability. Compulsory education has been established over the whole island, and illiteracy is gradually being banished as more than half the available children are being educated.

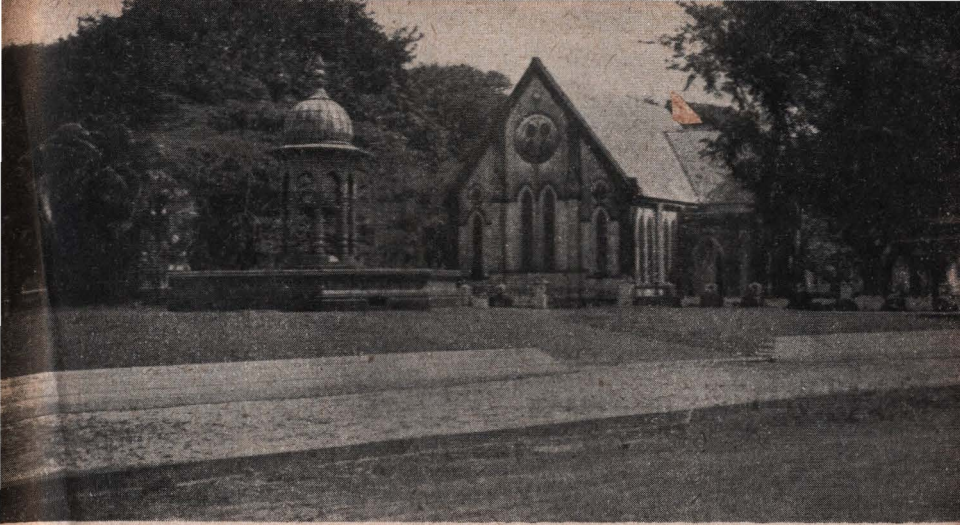
The same development of self-government has taken place in the Missions. In 1932 the Ceylon Baptist Council was formed, composed of the European missionaries, the pastors and delegates of our churches, and ten co-opted members. The chairman, secretary and treasurers are all Ceylonese, and are doing their

work in an able and praiseworthy way. I quote from a recent publication. "The C.B.C. is determined to go forward. We are responsible for 24 churches, six mission stations, 40 schools and colleges, one orphanage, and the work of evangelism in five provinces (out of nine) in the island. To meet our commitments this year we need to raise Rs. 47,004 (£3,525) in Ceylon before June 30, 1948." Half a dozen churches are entirely self-supporting, and several more are approaching that condition. The latter are aided from a Sustentation Fund raised entirely in Ceylon, and by the C.B.C. funds towards which about Rs. 8,000 (£600) is raised among Ceylonese Baptists every year.

**T**HERE is much opposition, and that of two kinds. Home Rule has brought opposition politically. First it was made obligatory to obtain the written permission of all non-Christian parents (Buddhist, Hindu and Muslim) to give Christian teaching to their children. This reduced our Scripture classes by 50 per cent. Now an attempt is being made to compel school managers to call in non-Christian teachers for teaching religion to all children of non-Christian parents. This may result in the closing of many of our schools.

Then sometimes boarding-





*Cinnamon Gardens Church, Colombo*

school girls who have been converted and who have spoken of Christ at home, have been persecuted by other members of their families, and occasionally they have been taken away from school. But our "adversary, the devil" often outwits himself. Fifty years ago a staunch Buddhist was so incensed against the evangelist who had led his elder brother to Christ that he tried to club him to death. But the evangelist's patience and kindness broke down his opposition, and he too became an earnest Christian. Later a son was born to him who became one of our ministers, and is now secretary of the Bible Society in Ceylon and chairman of our Baptist Conference. The latter's two sons were baptized last year.

A youth who was converted at a Christian college was thrown out of the house when his family heard of this. But they became reconciled to him, and, after-

wards, proud of him. He became a colporteur of the Bible Society and has recently retired after thirty years' service in the Baptist ministry. One of our present evangelists was violently anti-Christian in his early Buddhist days, but Christ laid hold of him and turned an enemy into a friend. His eldest son was educated in our Carey College and then trained at Serampore. He has been in our ministry nine years, and now a younger brother hopes to follow in his footsteps.

A few present-day facts are worthy of mention. Our boarding-schools are all doing well. The Ferguson High School for girls at Ratnapura has a waiting list for boarders, and numbers 350 all told. Carey College, which was closed for a few months during the war, gradually got up to 250 again and now, under a Sinhalese Principal, has reached 500, and the hostel is





*B.M.S. High School for Girls, Ratnapura*

crowded. At Batugedara, near Ratnapura, an industrial school of 500 children has grown up, the large two-storey building having been erected through the energy and ability of the head teacher and staff.

**O**UR young people are up and doing. The camps and conferences of the Young People's Association are very popular, and a younger minister has been appointed their special missionary.

Cinnamon Gardens Church, Colombo, had a very happy fellowship with many hundreds of service men and women during

the war, and now under its new minister is going forward with increasing congregations. Conference, mainly Sinhalese, voted the whole of our grant from the Ter-Jubilee Fund to our one Tamil Church in Colombo, and now with its needed new premises, this church also is forging ahead.

Whether or not we have to close a number of schools, our people are recognising the need for a more intensive and extensive evangelism. Lastly, a serious and hopeful effort for Church union is being made by Anglicans, Methodists, Presbyterians and Baptists.

## **C.E. in Cuttack**

**O**UR C.E. Society has 113 members. The numbers keep up, as younger girls enrol to replace those who leave us. The older girls take part in the weekly meetings. They heard of the plight of some of the

Palwal Christians who had lost all through the communal troubles, so they presented a play based on *Pilgrim's Progress*. They were able to send Rs. 61 as a result to help these people rebuild their homes.



# The Safe that was Too Safe

WHEN the large key (some seven or eight inches in length) of the vestry safe dropped heavily to the floor and broke, there followed a *contretemps* in one of our Midland churches. The safe was very old-fashioned, and the key could neither be repaired nor duplicated. The Registrar had to be called in for two weddings, as the church books were locked away and were unobtainable. There was also in the safe, imprisoned with its other contents, the Gift and Self-Denial Collection. The Missionary Treasurer was one of those local officers who appreciate the need of the Society for speedy returns, but for once he was unable to fulfil his desire on the Society's behalf. Fortunately, the predicament was only temporary and eventually a new key was secured and, after a little levering, it was made to work and the contents of the safe were set free for use and despatch.

## IMPRISONED RESOURCES

But the thought of money locked up in a church (though not, perhaps, in its safe) is a haunting one, particularly at this time of the year. It raises the question of giving in all its bearings; present giving, proportionate giving and maximum giving. A remarkable feature of the year has been the number of churches, large and small, that set themselves to out-distance their previous totals; in other words, to beat every previous maximum.

They were persuaded that there were resources locked up in the church, financial possibilities previously unrealised, money lying behind some barrier or other, and coins and notes that perhaps might be given a missionary rather than sent to some other destination. The year's totals are proving them right in their judgment, and keys, devised by clever and skilful fingers, have unlocked these private safes and released their contents. But there is much money still waiting to be possessed by the B.M.S. Our totals are nowhere near the maximum, and money has gone into other channels that might well have gone to the support of the missionary enterprise in the midst of "this present evil world."

## ANOTHER UNLOCKING

There is, however, a deeper significance still in this picture of a locked safe in the vestry of a church. The real problem, not to say tragedy, of many of our Baptist churches is not merely that financial treasures are imprisoned but that spiritual resources are undeveloped and untapped. In the very nature of the case, Baptist churches have by their principles and polity maximum freedom for all spiritual and evangelistic purposes. They are omniscient under Christ and in the Spirit. They have successfully repudiated State control and limitation. They need take their marching orders only from Christ Himself. No wonder Carey, the founder of



modern Protestant missions overseas, was a product of such a denomination, and no wonder he has had such a long line of distinguished successors. But the freedom that is the life and breath of the denomination is all too often stultified through being translated into terms of polity rather than policy. What the denomination needs is that the safes of locked resources should

be opened; the mines of rich treasure should be vigorously worked; fiery sparks should be struck from the flints of principle and freedom given its wings. Baptists have a great destiny in modern conditions and in a changing renascent world. Let them exercise their faith, use their liberty and live nearer their maximum.

J. B. MIDDLEBROOK

## We Carry On

By JEAN BENZIE, M.B., Ch.B., Bhiwani, India

FOR a few weeks after the communal disorders the hospital was quiet, as many patients went home and no new ones came in. We had a few Muslim patients, and threats were made that the hospital might be attacked because of their presence. So, as soon as they were able to travel, we arranged for them to be taken to the police station, and from there they were escorted to the safety of their villages.

One victim from the riots was a woman who broke her leg when attempting to escape over a wall. She managed to reach the mosque next door to the hospital, and there we found her with her four children—two little girls and twin boys of two-and-a-half who had been born in this hospital. We brought them all in and kept them until we could arrange for their safe transport to a camp some distance away where we heard the father was. This patient had lost two older boys and a baby.

Our doors have always been open to all—Muslims and Hindus

alike—but we do not expect any more Muslim patients as all have gone from the district. Now we have Hindu refugees from Pakistan with stories as sad as those who went from here. There is sorrow in thousands of Indian homes, indeed, many have no homes. The saddest part of all this is the hatred and intolerance in the hearts of the people which has led to such cold-blooded cruelty. They need our Gospel of Peace and Love more than ever.

WE have lost many faithful Muslim servants from the hospital—dhobies (washermen), bihishtis (water-carriers) and the darzi (tailor) who made the nurses' uniforms. The last had a supply of cloth in his house ready to make a new set, and of course we have lost all that, as well as the wash that was at the dhobi's. Some of these servants were in the camp and we were able to help them a little, but it was pitiful to see them in such reduced circumstances.





*Young India is Forward Looking*



Throughout the disturbances services were held regularly in the wards. The nurses had their G.A. meetings and Bible-class. The church was closed on one Sunday, but even on that day we held two services here, to which many Christians came from outside. Mission work in the villages has been at a standstill, but the evangelists are beginning to tour once more. The hospital is fast filling up as patients from villages are now able to travel in.

No Christian in Bhiwani came to any harm, but several of our nurses whose homes are in Pakistan have had no news of their relatives for months. We hear that Christian villages have been cleared to make room for incoming Muslim refugees and that the Christians are being coerced to become Muslims. They have stood firm and have in consequence been put into camps. You can imagine how concerned our nurses are to hear news of this nature. Pray that they may

be sustained in these days of anxiety and that Christians throughout India may stand firm in this time of testing.

WE have many blessings to count. A few months ago a Bhiwani gentleman made us a gift of a wall to enclose an open piece of ground, and this wall has given us an added sense of privacy and security. We had previously laid in a supply of tinned foods which were obtainable from American ex-Army stores, and we lived on these when the shops were all closed. A Christian sadhu—travelling preacher—was in Bhiwani for a week before the disturbances, and his visit helped to deepen the spiritual life of the Christians and to keep them calm. Most wonderful of all, Bhiwani was on the Prayer Calendar for a week during the disturbances (although formerly in April) just the week when we needed your prayers most.

## Hymn No. 188

By RHODA COULDRIDGE, S.R.N., Kibentele,  
Lower Congo.

“LET us sing hymn number 188.” Mbidi, the hospital evangelist, adjusted his bent spectacles and read out the first line. The sunshine was dazzling. It glittered like gold dust in the sandy earth and glared back in a haze of heat from the tin roof of the maternity ward. Beneath the thick thatch of the shed which served as cookhouse for the patients, the hot rays came and

left us parched and panting even before we began to sing. In a wavering voice Mbidi sounded the note and we joined in the hymn :

“There’s not a friend like the lowly  
Jesus :

No, not one ! No, not one !

None else can heal all our soul’s  
diseases :

No, not one ! No, not one ! ”

The patients sit in silent apathy





*The Crown Prince of the Belgians was recently in Congo. Here are Miss Davis and the staff of the B.M.S. School at Kinshasa (Léopoldville) and the scholars gathered to bid him farewell*



whilst we sing the verse. Then there is a sudden increase in volume and everyone joins in the well-known chorus.

The women sit on the floor, while those with fractious babies sit outside in the shadow cast by the roof. The hymn and Bible reading over, we compose ourselves to listen to the message.

**I** GLANCE at the woman sitting near me. She is listening attentively to Mbidi's story of the Great Physician. She has had treatment for fever and bronchitis. By the grace of God we have been able to cure her bodily diseases, but I think of the hymn and wonder about her soul's diseases. "None else can heal all our soul's diseases; no, not one!" I look at her again and note the fetish, a dirty piece of bone, tied round her neck. She feels my eyes upon her and shifts her position in smiling embarrassment. Mbidi continues his address unconscious of interruptions, for he has a message for his people. Old Diye nods emphatically as she listens. She knows, for she found her Saviour long ago, and is a faithful follower.

I look again at the people. How many are listening? Three women have their eyes closed

because the sun is now shining directly upon them. They drift easily into a doze. Diye is still listening and so is the woman with the fetish. A young boy, tired of playing with his bandage, decides to listen and is gripped by the story.

**T**HESE people come to Kibentele. Many have walked for two, three or more days in order to reach us. They come because they have faith and hope in our power to help them. We do our best to relieve their diseased bodies. But our work is not merely this. We have a unique opportunity of gaining close contact with our Congo friends. The fame of medicinal power spreads, and already sulphanilamide is a name familiar to these people as the cure for many ills. The name of Jesus is also familiar. To some it is a name of power, a cure for many ills. "None else can heal all our soul's diseases." Alas! to others it is a name only.

Jesus said of one sick soul, "This kind goeth not out but by prayer and fasting." Our prayer is that we may bring healing to those who are sick in body and soul. Will you join us in this prayer?

## **In Troubled Shansi**

**A** GOVERNMENT raid into Communist occupied Kuoshien gave an opportunity for three or four thousand people to escape into government territory. Among them were some twenty Yuanping church members, including their leader, Mr. Li, who was pulled out of prison by the relieving troops.

Some of the refugees are still in Sinchow and others have come to Taiyuan. These folk report that it is practically certain that Pastor Ts'eng-liang was shot by the Reds. Earlier he had been doing forced labour in the coal mines, but had been working in Kuoshien.



# A Denominational Development

BY a decision of the Baptist Union of Great Britain and Ireland and of the Baptist Missionary Society, the Kingsgate Press and the Carey Press have been merged into one body.

Henceforward there will be one Publication Department, to be known as THE CAREY KINGSGATE PRESS, LTD., which, with the increased strength that comes from union, will seek to expand and improve the work in the interests of the Kingdom of God, in particular, through our denomination.

Both the Kingsgate Press and the Carey Press have a notable record of service and achievement. In this new association greater results may be expected. The continued support of churches and friends throughout the country is looked forward to with confidence.

Certain practical changes should be noted :

1. The New Press will function from Tuesday, 6th April, 1948.
2. It will have fourteen Directors—seven appointed by the Baptist Union and seven by the B.M.S.—with an Editor (Mr. H. L. Hemmens), a Manager (Mr. C. H. Parsons), and an

Assistant Manager (Mr. A. J. Clark).

3. The Headquarters will be 6, Southampton Row, London, W.C.1. This will include the enlarged bookroom and the offices.
4. All correspondence, orders and remittances should be addressed there.
5. A bookroom will be maintained, at 95, Gloucester Place, London, W.1, for the benefit of visitors to the Mission House.
6. Editorial responsibility for the *Baptist Times* on the one hand, and for the missionary magazines, *The Missionary Herald*, *The Quest*, and *Wonderlands* on the other, will remain as at present. But the distribution of all these periodicals will be undertaken by the new Press. All orders and correspondence should therefore be addressed to :

THE MANAGER,

Carey Kingsgate Press, Ltd.,  
6, Southampton Row,  
London, W.C.1.

## Forward in Sambalpur

LAYMEN, with the help of village evangelists and Oriya workers, have gone to non-Christian villages to preach the Gospel. The people listened with interest. During the summer and cold weather members of the Sadr Murida Church, both men and women, go on Saturdays to spend the night in different villages singing the Gospel and praying. This method has won many souls for the Kingdom of Christ.

## School Prayer Life

THE monthly meetings of the staff of school and training class in Cuttack are a source of strength to us. A small group of Indian Prayer Partners was formed in 1947. These are pledged to pray for our school and hostel every day. Special topics are sent to these friends as needs arise, and we try to meet each month to pray and praise together. We know that many other friends in India and England pray for us.



# Missionary Preacher

**THE** Rev. M. E. W. Sawyers, who will conduct the missionary service and preach the missionary sermon during the Annual Assembly in London, comes from a good Christian stock.

About 120 years ago, before the days of emancipation, in a country district of Jamaica, Christ called a few men and women to follow Him. One of them, who was particularly devout and humble, became the leader of this group. He was Deacon Nathaniel.

To-day, his great-grandson, the Rev. M. E. W. Sawyers, is the minister of Jones Town Baptist



*Rev. M. E. W. Sawyers*

Church, Kingston, Jamaica. The large and beautiful building was erected because of the inspired vision and faith of some of our missionaries. Mr. Sawyers has been its able leader from its early days. He is held in great esteem by its members. His appointment as a Justice of the Peace

is proof of his standing in the community. He serves on committees which deal with education and social service. He is a member of the Jamaica Christian Council, a leader in the Christian Endeavour Movement and Chairman of the Jamaica Baptist Union.

## The Spring Assembly

### MEETINGS OF A MISSIONARY CHARACTER

#### Monday, 26th April

2.30 p.m. Introductory Prayer Meeting, followed by Communion Service. Bloomsbury Central Church.

#### Tuesday, 27th April

1.30 p.m. Women's Meeting. Bloomsbury Central Church.  
2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.  
5.0 p.m. Medical Tea. Westminster Chapel.

#### Wednesday, 28th April

11.30 a.m. Annual Missionary Service. Westminster Chapel. Preacher: Rev. M. E. W. Sawyers, Jamaica.  
6.30 p.m. Missionary Rally. Westminster Chapel (Tickets required).

#### Friday, 30th April

7.0 p.m. United Young People's Rally with Valedictory Service. Royal Albert Hall. Special Tickets required.

*Our Cover Picture shows a typical rural scene in Jamaica*



# World News



*THE period of transition in India is bound to be a test for the British community. We seek to build up the life of the community and continue the task of evangelism, for we believe that the Christian community, by its quality of life and witness, can make a necessary and significant contribution to the life of the nation which has received its independence.*

K. F. WELLER

## **Ceylon's Independence Day**

CEYLON'S Independence Day, February 4th, was observed as an occasion for worship in all churches, temples and mosques. Christians in Colombo arranged morning services in their respective churches, and a united evening service. Scholars of Carey College and the Girls' School joined in a procession to a mass assembly in Campbell Park. In the villages the Christian communities paraded while they sang hymns.

## **Baptisms in Balangir**

AT one service thirty-three were baptized. Of these thirteen are young married couples. Each couple entered the water and were baptized together. We pray that they may prove a source of strength to the churches to which they belong and that they may enrich the life of the community.

## **Dinajpur, North Bengal**

JUST before Christmas I made an extensive tour of the old Purnea work now attached to Dinajpur. In about twenty villages only half a dozen people could tell me the meaning of Christmas! However, they are anxious to know the meaning, and I felt encouraged by the vast amount of work ready to hand.

P. RIGDEN GREEN

## **Light and Shade at Pimu**

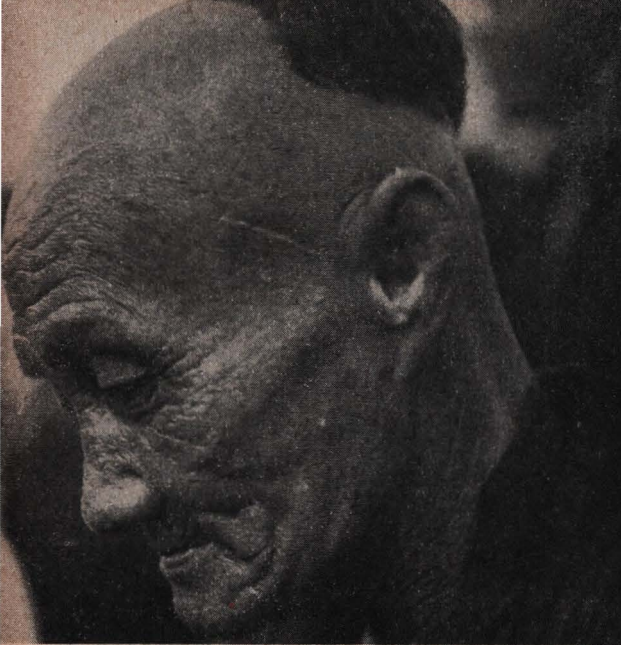
WE have much which gives us cause for rejoicing. One nurse was baptized and received into Church fellowship and others have joined the enquirers' class. It is not easy for young people here to stand firm, especially the girls. Often their parents arranged a marriage for them when they were little children, and a girl may find herself married to an old man who already has several wives. How can she stand against such great odds? Pray that these young Christians may find strength to withstand the evil about them.

MAISIE CHAPLIN

## **At Quibocolo, Congo**

THE Church is in a very healthy condition, and is enthusiastic. One hundred and fifty-four were baptized last year and we have a large number of enquirers. Our





## **Bibles for Congo**

**D**URING the latter part of 1947, the British and Foreign Bible Society despatched over 4,000 Kikongo-Fioti Bibles to various depots in Congo, and 1,000 Kikongo-Fioti Testaments and Psalms to Léopoldville : 2,000 copies of the Kikongo San Salvador Bible are now at the binders and should be shipped shortly. A great welcome awaits these.

## **Music for Jamaica**

### *Old China Bowed in Resignation*

members are giving well, for when God touches the heart He also touches the pocket. With many new teachers in the villages, our commitments were higher than last year's record totals, but the members rose to the occasion, so there is a balance in hand on the year's work.

## **World Outlook at Bembe**

**T**HE Church in this district continues to grow and flourish. The work in the villages has been well maintained by teacher-evangelists. Here, at the re-union after the coffee harvest, our chapel was packed to overflowing, and a large number of members attended the Lord's Supper. The people showed their interest in an appeal for their less fortunate brethren in China and gave most generously when the offering was received.

**M**ISS LOTHIAN, Principal of Westwood High School for Girls, Jamaica, is trying to improve the music of the school. She would welcome copies of the oratorios, including *Messiah*, and vocal music of similar standard, as well as music for piano or violin. The Mission House Secretaries will gladly welcome offers.

## **The Men's Movement**

**B**ECAUSE of his appointment as Editor of the Carey Kingsgate Press, Mr. H. L. Hemmens has resigned his post as Secretary of the Men's Movement which he has occupied for thirty years. He will be succeeded by Mr. K. W. Bennett, the Assistant Secretary. Mr. Hemmens will, however, continue to act as Editor of *World Outlook*, the Movement's magazine.



# AMONG NEW BOOKS

**News from China.** By RONALD REES. 48 pp. 1s. (postage 1½d.). Carey Press.

**THIS** is a concise account of conditions in China and their bearing on Christian life and witness there. Mr. Rees, who was Secretary of the National Christian Council of China from 1922-1947, writes with intimate knowledge and clear understanding.

**Not-a-Care Garage.** By C. E. ROBERTS. 3s. (postage 3d.). Carey Press.

**THE** latest book in the Faraway Tales series. A story of a Chinese boy in village China with a passion for mechanics and motor-cars, who solves the mystery of a lost bus and thereby saves his village from threatened famine. An admirable story for introducing children to conditions of life in China to-day.

**Practical Books: No. 6. South Seas.** By WINIFRED WARR. 2s. (postage 2d.). Carey Press.

**THIS** handbook maintains the high standard of the five previous ones in this series. It is packed with factual and descriptive information, suggestions for games and handwork, examples of poetry, music and prayers, and much else, which makes it of high value to day and Sunday School teachers, workers in children's organisations and parents.

**Labrador to Savage Island.** By D. P. THOMSON. 3s. 6d. Pickering & Inglis.

**STORIES** of fifteen missionary ships and the men who sailed them and worked from them—George Grenfell and the *Peace* being among the number.

## FELLOWSHIP IN PRAYER Based on the Prayer Calendar

*First Week.*—We give thanks for larger Christian Movements in China: for the Christian Literature Society, the National Christian Council of China and the Church of Christ in China, and pray that their plans for widespread forward evangelistic movements may be prospered. Pray also for the new Mission to the Border Tribes in the south-west.

*Second Week.*—Pray for Calcutta, with its vast cosmopolitan population, for missionaries engaged in administration, for Christian work among girls and men and women students, that in preparing for their life work, they may be guided into the way of Christ.

Remember also the work of the Calcutta Mission Press.

*Third Week.*—Three Baptist churches in Calcutta claim our prayers as they minister to Europeans, Indians and many other nationalities and seek to win souls for Christ. Pray also for the united boys' school at *Bishnupur* with 300 scholars.

*Fourth Week.*—*Baptist Assembly Week* in London. *Serampore College*, now returned to its historic buildings, prepares leaders of churches throughout India, and trains men in a Christian atmosphere and on a Christian basis for various walks of life. Pray for the principal, staff, present and past students.

## Wanted : A Printer

**A** PRINTER is required, preferably unmarried, for the Society's Mission Press in Calcutta. He should have practical experience in the various processes of letterpress printing, and be able to assist in the control and direction of a fairly large modern

establishment. The Calcutta Press does work for business firms and renders great service to missionary and other religious bodies in India. Applications should be sent to the Foreign Secretary, B.M.S., 93, Gloucester Place, London, W.1.



## ACKNOWLEDGMENTS

(To February 14th, 1948)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: A Baptist, 10s.; Anonymous, £15; God's Tenth, Lissiemouth, 15s.; "Hope", £1; Mr. I. H. Mason, 10s. *Women's Fund*: Anonymous, £5; Anonymous, 10s. *Medical Fund*: Anonymous, £5; Anon., "with grateful thanks to God," £1.

Jan. 12	Mrs. E. G. Chamberlain	-	50	0	0
20	Mr. Jesse O. Butterfield	-	14	7	10
21	Mr. Simon Williams	-	5	0	0
30	Miss Agnes E. Gill ( <i>support 2 beds</i> ) ( <i>Medical</i> )	-	50	0	0
	Mrs. H. C. Pirie	-	233	8	10
Feb. 4	Mr. J. Harries	-	2	4	0
	Miss A. L. Aldis	-	15	0	0
9	Miss A. Taylor	-	50	0	0

### Legacies

The following legacies have been gratefully received in recent months:—

		£	s.	d.
Dec. 16	Mr. H. J. Hunt ( <i>Medical</i> )	-	970	0 0
17	Mr. A. J. Sinclair	-	500	0 0
18	Miss S. S. Spear	-	8	0 0
31	Miss N. Blower (refund tax)	-	107	13 3
Jan. 8	Miss Ann Macrae ( <i>for Rev. H. Payne's Work</i> )	-	47	19 4
12	Mrs. Couling	-	200	0 0

### Departures

22nd January, Rev. B. F. W. and Mrs. Fellows, for Cuttack.

29th January, Rev. R. F. Richards, for Bolobo.

### Marriage

2nd February, at Calcutta, India, Rev. P. Rigden Green, to Miss P. Powell.

### Death

29th February, at Surbiton, Mr. C. H. Chapman, former Accountant to the Society and Honorary Member of Committee.

### Congratulations

DR. GORDON WILKINS, on furlough after fifteen years medical missionary service in India, has just achieved the distinction of gaining the Diploma of Membership of the Royal

College of Physicians. He hopes to return to India with his wife, Mrs. Honor Wilkins, M.D., in the summer, to join his colleague, Dr. Stanley Thomas.

### Have You a Herb Garden?

WE are setting aside a patch of the Mission House garden at Kettering for Old English herbs, such as Carey loved. If you can spare any small bits of roots, please send them with the English names attached, and

when you come to see them, ask to see also William Carey's own copy of the list of plants in the Botanic Garden at Calcutta. Address: Dr. Selwood, Librarian, The Mission House, Lower Street, Kettering.

## THE CALL TO WORSHIP

A BOOK OF SERVICES FOR THE HELP  
AND GUIDANCE OF THOSE WHO  
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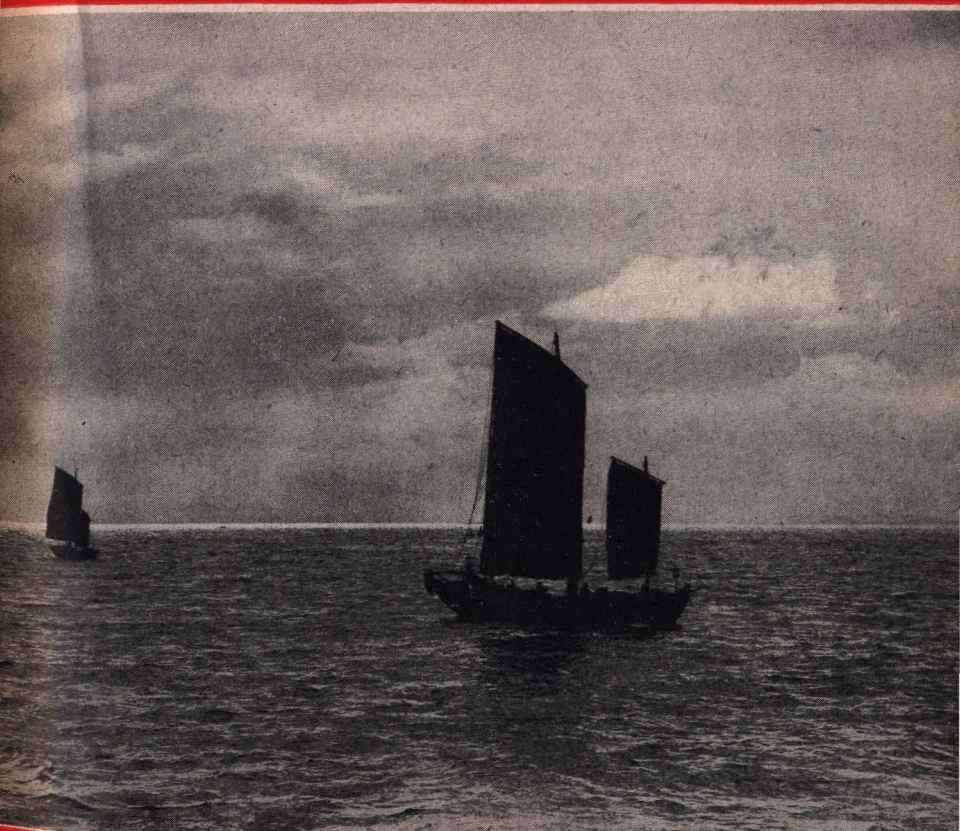
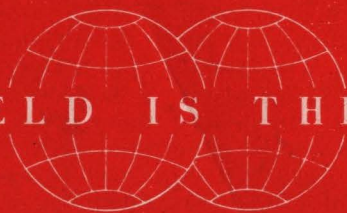
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# *Missionary Herald*

THE FIELD IS THE WORLD



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# The Jamaica of Our Dreams

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

JAMAICA is one of two West Indian islands in which the B.M.S. is specially interested, the other being Trinidad. The natural beauty and fertility of the island is frequently marred by hurricanes, which leave terrible destruction in their wake. Time and again our Baptist brethren there have had to appeal for special help from Great Britain, U.S.A. and Canada to restore widespread damage to church, school and manse wrought by these and other natural calamities.

The population now numbers 1,250,000, compared with 800,000 some twenty years ago. Ninety per cent. depend upon the soil for their livelihood, and the majority are extremely poor. Living conditions are hard. One-third of the 323,000 houses are less than ten feet square. Educational facilities are as yet inadequate, so that tens of thousands of children go without schooling. Moral standards are low. Less than 30 per cent. of couples living together have been legally married, and 71 per cent. of the children are born of irregular unions.

Most of these ugly features of the social life of Jamaica are the result of slavery, introduced by the Spaniards, but continued by the British for nearly two centuries after their occupation of the island in 1655. Nineteenths of the people are of African descent, and great numbers still

bear in their minds and spirits the marks of that cruel instance of man's inhumanity to man. The British Government now pursues a humane and enlightened colonial policy. Jamaica has been granted a new Constitution designed to make it a self-governing dominion. Large sums are also earmarked from the Colonial Development and Welfare Fund for educational, health, agricultural and social developments. But, as colonial administrators are ready to acknowledge, such schemes require for their successful promotion a great number of men and women, intelligent, honest, pure, and possessed of a real spirit of service and sacrifice. These, they agree, depend on the presence of a strong, united and progressive Christian Church.

ACCORDING to the latest census, all but 60,000 of the people have registered as Christians—Protestants numbering 1,100,000 and Catholics 70,000. But it is evident that the vast majority are merely nominal Christians. For instance, no less than 318,365 declared themselves Baptists at the census, but there are not more than 21,000 church members on our rolls. The challenge which emerges from these figures is that we shall make this great company of nominal adherents genuine Christians and live Baptists.

We have good reason to be proud of the Baptist tradition in



Jamaica. From 1814, when our first missionaries, John Rowe and his wife, reached the island in response to an appeal from two coloured Baptist preachers, our pioneers laboured unceasingly, amid many perils and against great odds, for the emancipation of the slaves.



### *A Market in Jamaica*

This was finally successfully achieved in 1838. After securing their physical freedom, our missionaries endeavoured to ensure for them economic freedom as well by buying plots of land and old estates and settling the slaves as free tillers of the soil. Many of our Baptist churches were built on these free estates, and survive to-day.

This championship of the freedom of the slaves resulted in a rapid growth of the Church. As far back as 1842, the Jubilee of the B.M.S., the Jamaican Baptists decided to support their own churches and ministry, formed a Missionary Society for home and overseas work, and with the help of the B.M.S. established a training college for the ministry, which continues to-day in co-operation with the Methodist, Presbyterian and other bodies, to prepare Jamaican ministers for service.

In 1892, the Centenary year of the B.M.S., the membership of our churches stood at 35,000.

£7,000 was raised by them for home work and £3,000 for overseas missions.

Throughout the last hundred years the B.M.S. has continued to provide staff for the college and in recent years to assist the High School associated with it. But the Jamaica Baptist Union has, until quite recently, supported fifty-five ministers without aid from the Home Society. Now, however, the church membership has declined, until it now stands at about 21,000. Contributions for home and overseas work have fallen, with the result that the ministers are in the main very inadequately supported, and missionary activity has been seriously curtailed.

**T**HE Jamaica Baptist Union, realising the need for help, appealed to the B.M.S. in 1941. To this the parent Society has readily responded, and plans are now being implemented to retrieve the situation. Following on a special mission by Rev. T.



Powell, B.A., B.D., and Rev. E. C. Askew, B.A., both of whom have now returned to this country, the Society has appointed Rev. Keith Tucker, M.A., to the presidency of Calabar College, and also a tutor for the college, to enable Mr. Tucker to render much-needed help amongst the churches. Two ministers have also been appointed to circuits—Rev. W. N. J. Clarke to Duncans and Rev. S. C. Bastable, B.A., to Port Antonio. A deaconess, Miss Tuckett, is also under appointment for Jamaica. In addition, the B.M.S. is supplementing the existing Sustentation Fund with substantial grants to ensure a reasonable stipend for ministers, and pensions for retired ministers and widows.

Our Baptist Church in Jamaica

is worthy of this further help. It has endeavoured in the past to fulfil its task in a commendable spirit of independence and enterprise. Its members love the B.M.S. But to-day the church is weak, numerically and spiritually. It is poor financially.

And so another call, as urgent and challenging as that of 1813, has come to the B.M.S. to-day. If we meet it, as we met it then, by giving of our best in men and women whose hearts are ablaze with love to Christ and their fellows, I am convinced that our Baptist Church in Jamaica will outstrip the glories of the past, and help to make the people free spiritually, as well as physically, economically and politically. Only in this way shall we see the "New Jamaica" of our dreams.

# The Threefold Victim

By J. B. MIDDLEBROOK, M.A.

IN her last letter, Dr. Ellen Clow mentions a Norwegian woman missionary who suffered a successive series of misfortunes in the loss of her home and belongings. When the Japanese invaded China they destroyed everything she had. Later, when she proceeded on furlough to Norway, she arrived in time to see the Nazis burn her family home. On returning to China she became the victim of the Communists and, once again, her newest home, with all it contained, went up in flames. At the hands of these varied invaders she had suffered the selfsame loss, but nothing had

been able to shake her faith or disturb her vocation.

## JAPANESE IMPERIALISM

THIS missionary's story is a parable of the fortunes of Christianity itself in the modern world and of the conflict which the religion of our Lord and Saviour is called upon to face to-day. The first agents of destruction were the Japanese, and what a strange amalgam of ideas and forces they represented! Their weapons and their organisation were Western in conception and design, and behind their advancing lines was a Westernised industry. But not only militarily





*Our Work among the Border Tribes of South West China. A Sunday morning congregation during a Week of Evangelistic Meetings when 60 decisions were recorded. The Rev. and Mrs. W. S. Upchurch can be seen at the left side of the back row.*

and industrially were they Western in their use of science and capitalism, but in politics also they followed an all too frequent model of a materialistic and nationalistic kind. Yet behind this Western façade there lay no earlier Christendom, for the religion of the Japanese was Shintoism, one of the ancient pagan faiths compounded of myth and superstition.

#### THE NAZIS

**T**HE second invaders were the Nazis. In her home land this Christian missionary was called upon to suffer at the hands of a paganism that had been deliberately substituted for the way of Christ. She saw the Christian forces of Norway rallied

at the courageous call of Bishop Berggrav and the nation itself maintain its finest identity and its faith in its future. The pages of history may be searched in vain to find a more demoralising attitude to God and man than was to be found in Nazism. The experiments on living human beings at Belsen gave tragic proof for all time of the depths to which a humanism which abandons God must necessarily fall. This is always the case when human values are detached from Divine relationships.

#### THE COMMUNISTS

**T**HEN came the Communists, representing another modern ideology that leaves out God. The Communists of China



perhaps are not exactly of the Marxist orthodox type, though evidence to the contrary is beginning to appear. But the Communism that is winning new territory is essentially materialist in its refusal to concern itself with the soul, its replacement of conversion by indoctrination, its liquidation of minorities, its belief in the play of inscrutable forces and its exclusive concern for life this side of the grave.

#### INDESTRUCTIBLE FAITH

**B**UT this Norwegian friend of Dr. Clow's, this Christian missionary, survived these successive invasions, supported by

her sense of vocation in the service of Christ's Kingdom and by her love of her fellow men and women. She has triumphed over their ideologies with patience and faith and their mobilising of physical forces. She continues her evangelistic mission in the challenging presence of rival religions, ancient and modern, terrible in their destructive power and far-reaching in their ascendancy over the modern mind. With proud thanksgiving, we commit her and all who share her mission to the protecting mercies and guiding hand of the God and Father of our Lord and Saviour Jesus Christ.

## The Printed Page in China



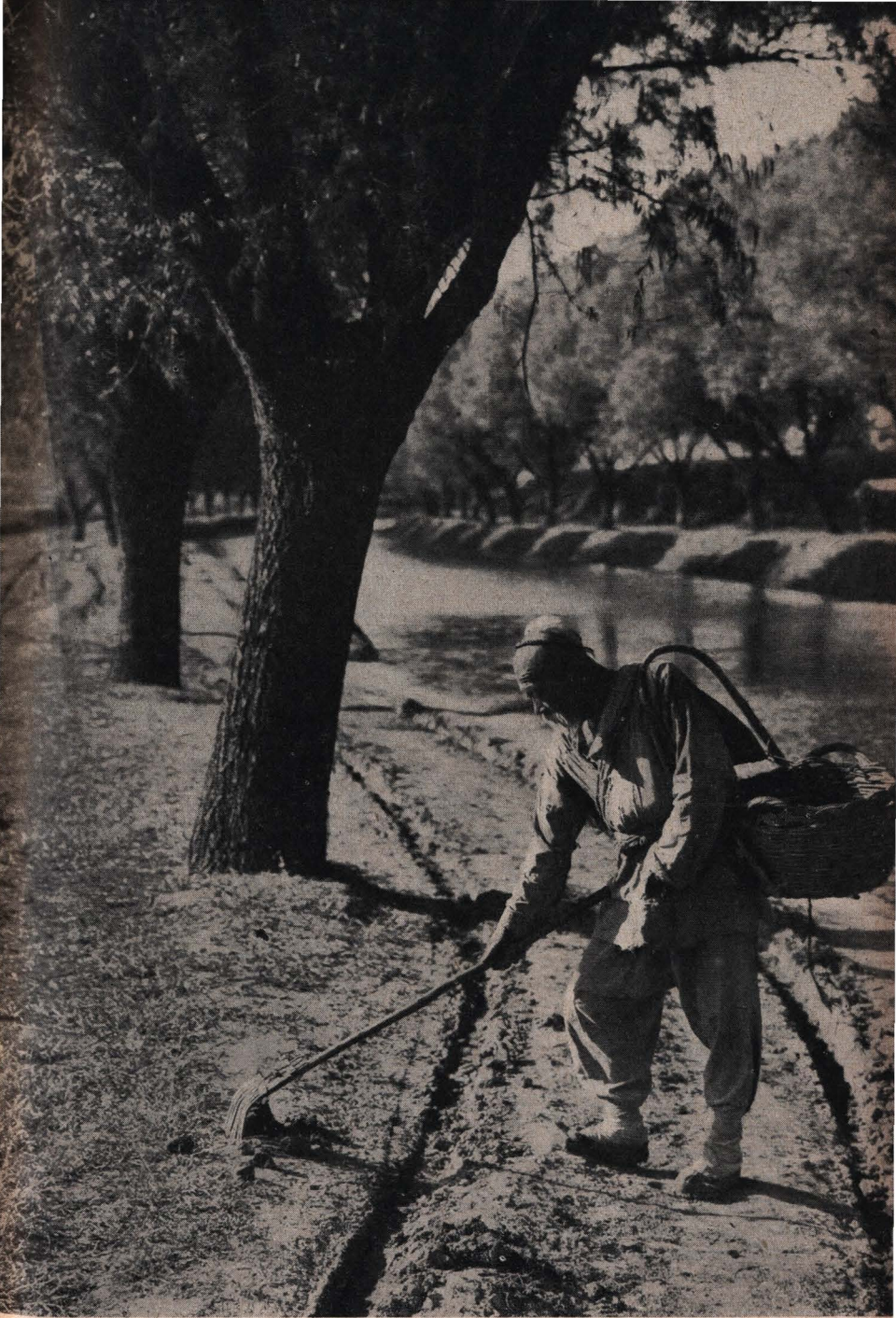
*Timothy Richard*

**S**IXTY years ago the organisation long known as the Christian Literature Society for China was formed to publish literature in Chinese based on Christian principles. Dr. Alexander Williamson died within

two years of founding the Society, and was succeeded by Timothy Richard of B.M.S. Of the latter's years of service, a colleague justly said, "The cause had found a man and a man had found a cause."

The Society had the whole of China as its field, and this suited the mind of a man who believed in "conversion by the million." It aimed to reach all classes of people from members of the Imperial Family to the humblest peasant. Its range of publications provided scope for spacious outlook and far-sighted vision. It attracted the services of eminent missionaries and able Chinese writers and translators. Within ten years its publications were helping to mould the thought and actions of scholars and officials throughout China, and its more popular books and periodicals





*A son of the soil, China*



were creating a ferment in the minds of the masses. It has well been said that "The achievements of the Christian Literature Society under the leadership of Dr. Timothy Richard are written into the history of China."

**T**HE policy of the Society has been adapted to meet ever-changing conditions. With the growth of the Chinese Church, it published commentaries, original works and translations of other books needed for the training and equipment of Christian leaders. The emergence of women into public life prompted the issue of a successful women's magazine. Provision was made for children in *Happy Childhood*, a magazine which circulates throughout the land. A magazine for lay preachers was also founded.

During the troubled war years the Society continued its work. Part of its headquarters were shifted from Shanghai to Ch'eng Tu in Ssuch'uan where, notwithstanding danger and difficulty,

restrictions and shortages, the demands outran the supplies. In 1939 and 1940, the Society had its greatest years in production and distribution. Its record in 1939 was 95 new publications and 386 reprints.

The work still advances amid the dislocation of present conditions. Back in its commodious buildings in Shanghai it faces the greatest opportunity in its history. The churches are hungry for inspirational literature. The growth of literacy opens a wide door for the entrance of the Bible and other Christian reading matter. Timothy Richard believed that good literature was the speediest way of making Christ known to China, and his successors firmly hold that view.

B.M.S. has rejoiced in its close association with C.L.S. throughout these sixty years. Dr. Evan Morgan and the Rev. A. J. Garnier are but two more of our missionaries who have served it with distinction. We wish it Godspeed in this new day.

## G. T. I.

### Forward in Congo

**G**EORGE GRENFELL, missionary pioneer and explorer, lies buried at Basoko, a State post on the Upper Congo. Twenty miles away at Yalembe, the Grenfell Training Institute approaches completion. This is a project made possible by the Ter-Jubilee Celebrations Fund.

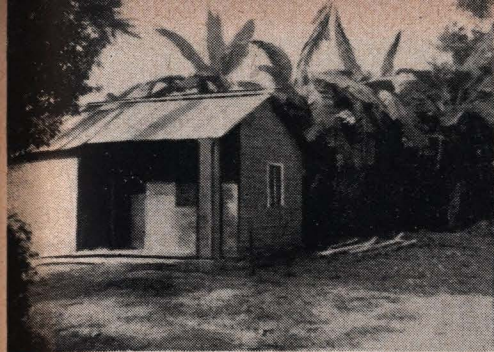
Here men will be trained for a two-fold task. They will be responsible for co-ordinating the evangelistic effort of the Church in the groups of villages to which

they will be sent, and will take charge of regional schools. As the effort becomes established it is hoped to raise it to the standard of a theological college and normal school.

The Institute will be housed in part in buildings vacated by much of Yalembe station which is being transferred to the south bank of the Congo. Other necessary buildings, seen in the pictures on p. 73, have been erected.

Twenty men are already in





### *Taking Shape : The New Grenfell Training School at Yalemba*

*Top left and right : Students' Houses.*

*Centre left : Classrooms and Assembly Hall.*

*Centre right : Assembly Hall.*

*Bottom left : Assembly Hall.*

*Bottom right : Interviewing intending Students.*



residence, drawn from Upoto, Yalembe and Yakusu, the Upper River areas. As at other similar Institutes at Kimpese (Lower Congo), and Quibocolo (Angola), the students are accompanied by their wives and families. The women receive training so that they may become helpmeets of their husbands, while the children form the bulk of a junior school in which their parents receive much of their practical experience.

**T**HE Yalembe boys' school with 100 pupils will continue to function. In addition to its educational value, this school will provide boys of adolescent age to render part time service in carrying out the necessary building programme. Carpenters and bricklayers, foremen and labourers to do the heavier work, and their families, make up

another fifty or so, and the total community numbers about 250. A large dispensary with two resident wards is in charge of two qualified Congolese nursing orderlies and two qualified midwives trained at Yakusu hospital.

The missionaries appointed to this work are the Rev. A. R. D. Simpson, Rev. and Mrs. J. E. Young and Miss Margaret Fasham. Theirs is the responsibility of laying the foundations and of leading the early growth of this essential development of our Upper Congo work. From this and the other Institutes, we may look, with God's blessing, for a succession of Congolese men and women, equipped in heart and mind, ready to establish Christian homes in the villages to which they are sent, to proclaim the evangel, to ground converts in the truth, and to build the Church on sure foundations.

## From Tilbury to Calcutta

By THORNTON S. HOWIE

**T**HE distance is not short in space, nor in time. In distance it is one quarter round the world. In time, it is over thirty years.

In the years round 1916, Tilbury Baptist Church was a student pastorate of Spurgeon's College. At that time, a Hindu purser of a ship at Tilbury saw me at an open air meeting. Later, he met me in Bow Bazar, Calcutta, and sent his two boys, aged four, to Carey Church day school and Sunday school. His boys took part in a Sunday school broadcast, and his wife came to the church hall to listen in with other parents. The twins passed through the school, went on to high schools, and later entered college. During all this time, they attended Carey Church, and latterly were keen Sunday school workers.

About three years ago, the father wrote me a friendly letter and enclosed two from his student sons. The letters expressed their deep joy at their approaching baptism. Later the father became a Christian. One of the twins is now an officer in the Royal Indian Navy.

The other twin died recently. Mr. Corlett, the present minister of Carey Church, writes, "We all loved him, but especially during his long illness."

Under Mr. and Mrs. Corlett the work at Carey Church, Calcutta, is going from strength to strength. A recent report from Tilbury states that the Baptist Church is closed. Perhaps the day is not far distant when the churches in the homeland will receive new life and inspiration from the churches in India.





### *Our Missionaries in Shansi, China—*

*Back row:* Rev. J. MUDD, Junior; Rev. J. HENDERSON SMITH; Miss MALTBY;  
Dr. H. G. STOCKLEY; Rev. H. W. SPILLETT

*Front row:* Mrs. MUDD; Mrs. LEWIS; Mrs. STOCKLEY; Dr. ELLEN CLOW

## **Light and Shade at Bolobo**

**I**T has been a very strenuous year and many women have been disciplined from church fellowship. Sudden deaths and calamities of different sorts always bring out the belief in witchcraft which seems ever latent in their minds. But there have been many joys to keep us in the sure knowledge that the Spirit of God is working here.

### **Advance at Bolobo**

**W**E are receiving great numbers of enquirers for church membership. A further thirty-five candidates were baptized last month. Our baptismal services are now held at 6.30 a.m., and at a new and better

part of the beach a little further up-river than the beach used for many years. In this change of time and place we have found that a far more orderly and reverent observance of the rite is possible.

### **Asking for Training**

**A**T the insistent request of some of our hospital infirmiers at Bolobo, and in view of a marked need, we have commenced evening schools. Eighty young men meet three times a week to learn French, Religious Knowledge and Arithmetic. They have a keen desire to learn. We hope that, by our help, they will become more useful and better men.



# World News

*"The need of the hour is not a static church, but a church in motion, just as the New Testament shows us the apostolic church on the road from Jerusalem to Rome, a witnessing church, a church which takes as its aim: 'That the world may believe that Thou hast sent Me': such is the church which our Lord wishes to gather in this present hour."*

WALTER FREYTAG

## Women in China

ON the Women's World Day of Prayer, women of the churches in China meet for united prayer. Last year on the same day there were other celebrations by the women of China. It was the Women's Festival, observed on a nation-wide scale by schoolgirls, university students, business women and leading women citizens.

In San Yuan and Sian, as in many other big cities of China, Christian women shared in the celebrations, and in each place a Christian woman was asked to speak to the vast crowds of girls and women who gathered. From the platform, generals, mayors, city officials and student representatives paid tribute to the new position that women are winning in China, but it was the Christian woman in each case who was able to tell them that it was Christ who had first taught true respect and consideration for women, and that it was in loyal obedience to Him alone that the women of China could find perfect freedom.

KATHLEEN M. ELDER

## The Chinese Church Calls

THE Chinese Church, which survived marvellously throughout the long war years, has had to face

great difficulties in the immediate post-war era. Civil war, chaotic financial conditions, and political insecurity, are only some of the great pressing problems which challenge the faith of the modern Chinese Christian. Most are as keen and enthusiastic as ever, but they realise their need of the co-operation and fellowship of others. May this come as an appeal and a challenge to Christians at home who, by their prayers and sympathy, can render great service to their Chinese brothers and sisters.

R. H. P. DART

## Baptisms in Sian

FORTY-TWO new Christians were baptized and received into the Sian Church at the close of a Three-Days' Assembly in October. Eleven were members of our Bible classes and included a sub-manager of a bank, two army captains delivered from captivity during recent fighting, a cotton-mill worker, a schoolgirl of fifteen, three boy students, civil servants and young business men. Three more were ex-hospital patients. Others were nurses and some were young converts from a new church at Kuo Shang-tsun.

G. A. YOUNG

## Light and Shade in China

CHINA is, indeed, in a bad way and no one can foresee the outcome of it all. There is a brighter side to the picture, thank God. The Christians in the Communist-controlled areas have, in the main, remained loyal and faithful. In the Choutsun Church the members had just one answer to all the Communist





*A Trinidad schoolgirl*

interrogation—Jesus. In the non-controlled territories there is a great evangelistic opportunity and splendid reports are coming in from all quarters. For Sian it has been a peak year as the record number of 142 new members were received into the church by baptism. F. S. RUSSELL

## **Serampore Distinctions**

**A**T the Convocation on February 7th, the first students of the College to obtain 1st class B.D. Degrees were presented with their degrees. One is Zairema, a Lushai, from a tribe which, less than sixty years ago, were head hunters, and he was specially good in Hebrew. The other is M. P. John, from the Orthodox Syrian Church in Travancore, which claims its foundation by the Apostle Thomas, and he is now helping in the teaching of Greek in the College.

The College has also granted the first D.D. to be awarded for a thesis to the Rev. J. Sweetman, who has

written on Islam. At least three others are preparing theses, and we hope more will be able to join the very small group of those who are Doctors of Divinity of Serampore College. D. F. HUDSON

## **Surmounting Difficulties**

**T**HE United Missionary Training College at Ballygunge, Calcutta, has surmounted many difficulties. During the war it was evacuated, first to Midnapore, and then to Berhampur, where the cheerfulness and determination of the staff brought it through with flying colours. The college returned to Calcutta only to encounter difficulties through the riots and serious communal troubles which lasted for twelve months. The confidence and courage of the Principal, Miss Andress, and her colleagues, kept the college open when other colleges closed, and the students did not lose one day's work, although the college is situated in one of the border-line areas between the districts occupied by the different communities. *Indian News Letter*

## **Commando Campaign at Stanleyville**

**T**HE Rev. D. R. Chesterton reports a new venture by a team of four Congo evangelists, with help from Yakusu missionaries. 70 to 80 meetings were held in a week in all quarters of the town. In one centre seldom less than 200 were present every night of the week, and several other centres had four meetings each: the central women's meeting brought 330 together to listen to Mrs. Ennals. The meeting for *evolusés*, in French, numbered over 50, of whom at least half were strangers. The Sunday services in the central chapel were crowded out both weeks.



## Against the Powers of Darkness

THE Congolese here at Kimpese are picked men in training for the leadership of the Church. Yet one feels still pressing on their hearts and minds the menace and the burden of superstition. In the silence the struggle goes on between ancestral paganism and the faith in Christ the Saviour, between the reaching out of their hearts towards the light and the grip on those same hearts of ancient darkness. . . . I ask you to remember before our Heavenly Father these men and women who are learning how to become leaders of church and society.

SIMONE MERCIER

## Overtaking the Need

IN Léopoldville a printing building is being erected for all the evangelical missionary societies. A new church for the Congolese is nearly completed. When I visited this area services were being held nearly every hour of the day, to accommodate the people and because

three if not more languages are spoken there. A huge ex-American army hut was being taken to pieces for re-erection for use in connection with the mission's young people's work. Here at Yakusu a big building programme is going forward for an extension of the hospital premises.

SYLVIA VARLEY

## The Unexpected

ONE morning whilst on itineration two men came saying they had something to show me. They added that it was a complete mystery to them, but that others had accounted for it by witchcraft. Imagine my surprise when they produced two tiny pieces of metal bearing the numbering and lettering of a Stockholm museum. Weeks or months before some ornithologist in Sweden had sent forth the bird with the marked leglet in the hope that it would eventually come into the hands of someone who would know what to do with it. His faith was justified, for the bird, being trapped in that remote Congo village, the pieces were brought to me. So, we often think that the precious Word has fallen on barren soil, but if sown in faith and prayer, may it not bring forth fruit in unexpected times and places?

MALVINA J. SHIELDS

## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—*Dinajpur, Rangpur and Purnea* are districts in North Bengal where the Society has worked since 1794. Prayer is asked for missionaries and Indian colleagues, for the Indian Church, and especially for the new Village Women's Training Centre.

*Second Week.*—*Jamaica*, a B.M.S. area of work since 1813. Closer contacts between our fellow Baptists there and ourselves have been forged recently. Pray for the Rev. Keith Tucker, newly appointed Principal of Calabar Theological College.

*Third Week.*—Pray for churches in *Jamaica*, for ministers and members,

and for Sunday Schools and Youth Organisations. Remember the work in *Trinidad*, that it may extend and intensify.

*Fourth Week.*—Work in Portuguese Congo is maintained amid Government restrictions. Give thanks for the Church in the *San Salvador* district with its sixty years' history. Pray for the varied witness here and at *Bembe*.

*Fifth Week.*—*Quibocolo*, also has church and evangelistic work, work among women and girls, and medical work. Pray for the new Institute for Training Pastors and Teachers.



# AMONG NEW BOOKS

**India Calling.** By T. HOWARD  
SOMERVELL. 92 pp. Illustrated.  
Cloth. 6s.

**T**HIS is a picture book in two senses. Its letterpress is a series of brief word pictures of Indian life, customs, religions, politics and the varied work of Christian missions, especially their medical arm. Its thirty-six full-page photographic illustrations form a picture gallery both interesting and informative. Dr. Somervell writes, with twenty-two years' medical missionary service, as

a friend who desires the highest and best for India.

One of his stories is about a planter who made the common criticisms of missionaries and Indian Christians. Dr. Somervell discovered that all this man's foremen, office clerks and factory managers, with one exception, were Indian Christians. He pointed this out to the planter, who acknowledged that he had been wrong in his judgment. When he left that estate he placed an Indian Christian in full charge.

## FOR WHOM WE GIVE THANKS

### Mr. W. H. Mayne

**T**HE B.M.S. occupied a foremost place in the life of Mr. W. H. Mayne, J.P., who died in Cardiff on March 8th at the age of 79. Elected to the General Committee in 1927, he took an active part in its deliberations and in the advocacy of its claims in South Wales. He was chosen as chairman of the Society in 1933-34, and was elected an Honorary Member in recognition of important services. He was a leader of the Men's Movement and served as its President. His consecrated life will long remain an inspiration to his fellows.

### Mr. C. H. Chapman

**F**ROM 1873 to 1923 Mr. C. H. Chapman was a member of the Mission House staff, and for the greater part of those fifty years he acted as the Society's Accountant. He saw the growth of the work abroad, particularly in China and

Congo, with a corresponding expansion in its income and expenditure. He shared in the administration of Robert Arthington's great bequest and in many other undertakings. A visit to India and election as an Honorary Member of the General Committee followed his retirement. As long as health permitted he maintained a close interest in the Society's work and in the affairs of the denomination at home. His death, which took place at Surbiton on February 29th, in his ninetieth year, marked the close of a life of unobtrusive and faithful service.

### Rev. James Mursell

**T**HE Rev. James Mursell, who died at Toowoomba, Australia, on February 28th, at the age of 87, was a life-long friend and supporter of the B.M.S. He was first elected to the General Committee in 1903, was its chairman from 1930-



1932, and was then elected to Honorary Membership. He was a shrewd and wise counsellor. In his pastorates at Berwick-on-Tweed, Derby, Clapton, Edinburgh, High Wycombe and St. Albans, he presented the Society's claims with power and zeal, and gave much time to visiting other churches in its interest. During his

ten years' ministries in Australia in mid-career and, more recently, in his retirement there, he did much to strengthen the ties between the Baptist Missionary Societies of Australasia and the Home Society. Both his wife and he were generous givers to the work and were the friends of missionaries and officers alike.

### ACKNOWLEDGMENTS

(To March 15th, 1948)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: A.B., £1; Anon., £1 1s.; A Wellwisher in Orkney, £12; His Steward, £5; L.E.M., E. Finchley, N.2, £1 10s.; M.L. (Thank-offering), Worcester, £2; Rosedene, £1 5s.

*Medical Fund*: Anon., £1; In memory of a heroic sister, £10; R.F., Reader of the *Baptist Times*, £2.

*Bibles*: Anon., £1.

*Gift Week*: Plymothian, 10s.

*Relief Work*: China—Ambrose, £1 10s.

*Bicycle for China*: "G.R.," £1.

Berhampur; and Miss E. M. Oliver, from Lungleh.

9th March, Miss A. M. Tuff, from Patna.

### Departures

14th February, Mrs. E. Evans (by air), for Udayagiri.

12th March, Rev. W. C. Eadie, for Calcutta.

### Deaths

8th February, at Sheffield, Rev. J. Guest, India Mission, 1911-1929.

28th February, at Toowoomba, Australia, Rev. J. Mursell, Honorary Member of Committee.

8th March, at Cardiff, Mr. W. H. Mayne, J.P., Honorary Member of Committee.

### Arrivals

26th February, Dr. Muriel Rigden Green, from

*The cover block shows junks on the Yellow Sea, China*

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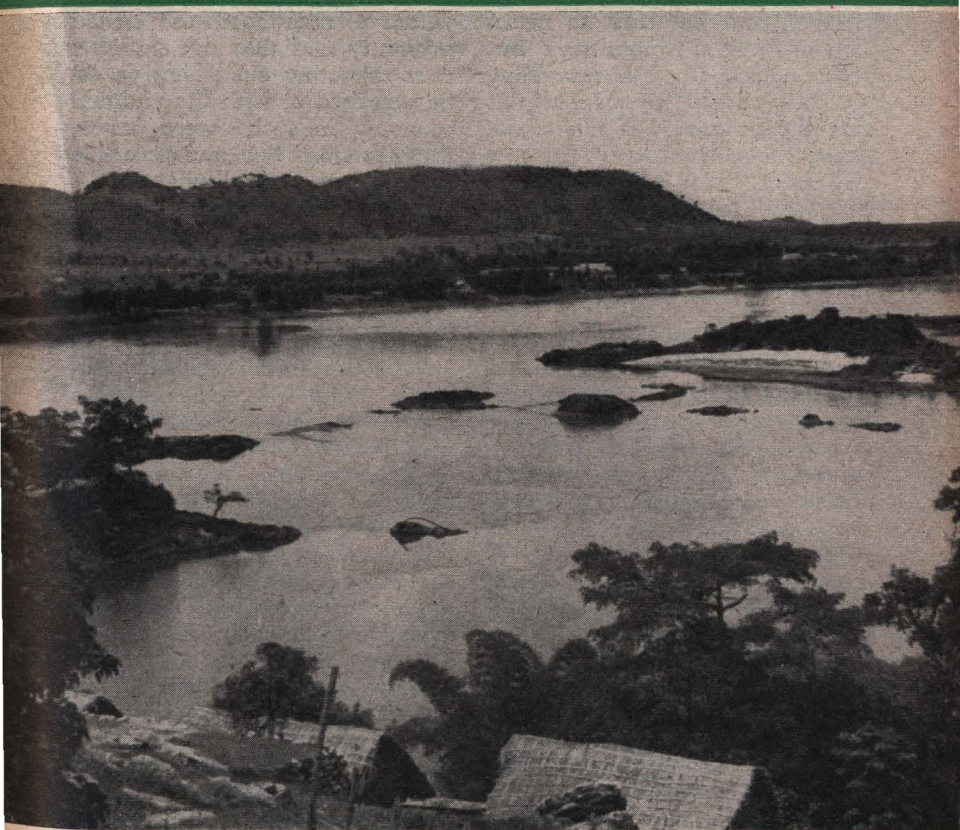
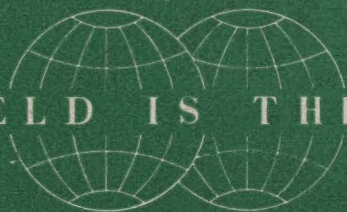
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# *Missionary Herald*

THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST

**JUNE, 1948**

no. 24



# Removing a Mountain

By J. B. MIDDLEBROOK, M.A.

THE news of the deficit will by this time have been flashed to every Baptist Church in the British Isles and, indeed, to every B.M.S. Mission Station in all our Fields. The scaling down of the original tremendous deficit of £43,004 by devoting to its reduction certain other monies amounting to £27,000 came as a great relief to every friend of the Society, and not least to members of General Committee ; but it is essential that the remaining £16,004 should be cleared this side the summer. If this is not done, the current year's income will suffer. May I suggest, therefore, three important considerations that should govern our thinking and planning and giving in relation to this deficiency.

## THE FAITH THAT IS NEEDED

First of all, this deficit problem is not simply a financial problem ; it is religious. It is a problem set by the redemptive needs of the massed populations of North India and North China, by the more thinly-populated areas of Lower, Middle and Upper Congo, and by the inhabitants of Ceylon and the West Indies. Its solution depends entirely upon that Divine grace in which living faith finds its origin, support and driving power. There is no doubt about the size of the obstacle confronting us ; but the real question is whether or not our faith has that mountain-removing quality and

power that our Lord demands in Matthew xxi. 21. Have we already begun to say with authority to this massive difficulty, " Be thou removed, and be thou cast into the sea ? " Even faith as small as a grain of mustard seed is sufficient !

## THE NECESSARY EFFORT

Secondly, the first person to whom I mentioned the deficit promptly said that the churches were expecting one ; they would be surprised if, with the national economy in such severe straits, the Missionary Societies were able to balance their budgets. A £43,000 deficit, however, was more than we had anticipated, and we count the property sales, giving us such a windfall as £13,000 available money, as providential. The use also of £10,000 from the Legacy Equalisation Fund was only possible because the new financial year was already furnishing evidence of a legacy-year far above the average. Our churches should remember, of course, that, if it had not been for this reduction to £16,004, we should have had no alternative but to ask them for £43,000 at once. In suggesting that the wiping out of this £16,004 is primarily a religious matter, I am not unaware, of course, of the fact that the faith that is needed is what might be called " the pick and shovel " variety. The mountain of difficulty will only be removed by





*Cilgwyn, the Commodious House secured by the B.M.S. for Conferences and Summer Schools*

Situated at Newcastle Emlyn, West Wales, with accommodation for 120, its surroundings are beautiful and it is within reach of the sea. It is available for religious and educational conferences and schools throughout the year. An account of its official opening on May 6th will appear in our next number.

the concerting of individual efforts in a bit-by-bit and stage-by-stage process, although it must be rapid. Our real enemy is the old firm of Sanballat and Company, who cut so shabby a figure when Ezra and his friends were rebuilding the walls of Jerusalem (Nehemiah iv. 1). Defeatism, pessimism and criticism were the weapons they employed, but their conspiracy of interference entirely failed. Modern Sanballats will find plenty of occupation for their tongues maybe in connection with the deficit, but it should be noted that they never have either a trowel or a sword in their hands (Nehemiah iv. 17, 18).

#### INEVITABLE QUESTIONS

Thirdly, it should be remembered that our missionaries abroad and their native colleagues have also heard of the deficit. They

appreciate home difficulties, but they have a certain apprehensiveness in view of possible reduction in allocation. Their thought of the deficit covers also current income, for they realise that failure to despatch the deficit in the early part of the year would hopelessly overweight the closing months. Obviously, our missionaries are not mistaken when they think that the General Committee will review with the utmost care every item of home and overseas expenditure; but whether or not they are also right in imagining that cuts are inevitable depends absolutely upon the home churches and their giving. The deficit, together with the tremendous appeal for current income, is really a series of questions which the churches are called upon to answer immediately. They run as follows:—

From which station in which



area in which field must the Society withdraw?

Which candidates are we to refuse because we are short of money?

Which hospital must close down for economy's sake?

How will our missionaries react to even a delayed clearing of the deficit when, in whatever direction they look from their houses, stations and churches, or from halting places on their

journeys, they see the hosts of the unevangelised in all the pathos and tragedy of their suffering, sorrow and sin?

The deficit is indeed a religious problem, and its clearance will be a great religious triumph; the loosening not only of purse-strings, but of Divine powers; the mobilising not only of pounds, shillings and pence, but of the spiritual forces called into being by the Father of our Lord.

# Hospital Evangelism

By STEPHEN and DOROTHY HENDERSON SMITH,  
Sian, China

**P**REACHING continues daily in the hospital wards, and every now and again we see signs of the Spirit moving in the hearts of those who listen. Here are three examples.

A man of forty-one was admitted for abdominal trouble. He had had a slight contact with the Gospel previously, but on coming to hospital his opportunities became much more frequent. After talks with the evangelist, he realised his need for forgiveness and, with tears, confessed his sins and accepted the Saviour. He bought a Bible, and while he has returned home in an incurable condition, we rejoice that the Gospel message is firm in his heart and mind.

A man of fifty from Shansi was admitted in the spring. For six months he listened with great interest to the daily preaching in his ward, and then the

day came when he declared that the Gospel was "worthy of all acceptance." He bought a Bible and expressed delight as often as the evangelist explained it to him.

Mr. Suter was conducting a series of meetings in the country. After one service a young man told him that he wanted to be a Christian. After four Chinese doctors had tried in vain to cure him of internal trouble, he came to our hospital. During his thirty-one days' stay he declared that the hospital people loved him better than his own family did. He bought and read the four Gospels. He later determined to accept Christ as the outcome of talks with the evangelist. That day he made public profession of his faith and, as a proof of his genuineness, provided the vegetables for Mr. Suter's dinner!





*Overseas Friends at the Men's Movement Swanwick Conference, March 18th to 22nd*

*Back Row :* L. SCHULZE, Theological Student, Germany. E. G. LAZARUS, India. W. F. PETER, Switzerland.  
Rev. E. R. LAZARUS, India. R. FRIEDLAND, Poland. KYRO RASMUSSEN, Denmark.

*Front Row :* T. RÜHAAR, Sunday School Superintendent, Germany. J. MUNDHENK, Theological Professor,  
Germany. E. G. SCHULZ, Youth Leader, Germany. H. L. HEMMENS. HERBERT MASCHER,  
Sunday School Secretary German Baptist Union. WILLI GRÜN, Youth Leader, Germany.  
W. K. BENNETT, Secretary, Men's Movement.

**E**VIDENCE of a revival among the nurses has appeared. It began through the conversion of a nurse who comes from a non-Christian home. She had put down her name for baptism in the spring, but the examiners would not accept her as they could find no proof of a personal experience of the Holy Spirit. Some days ago she had that experience. In the course of a Nurses' Prayer Meeting she asked those she had wronged for their forgiveness, and said that at last Jesus had entered her heart. She testified to the reality of her experience by returning some uniforms which she had had a long time.

Her witness has fired many of her friends with a new sense of Jesus and His Power, and last Tuesday they had a great time of prayer together.

Pray for the direction of the Holy Spirit to be given to these young Christians of China in the glow and ardour of their spiritual awakening. We have great hopes for the meeting for sewing women on Tuesday afternoons and for the coolies' meeting on Saturday evenings. Every other Friday evening the church members have a meeting which is either a communion service or a preaching service. Each day we follow the Scripture Union readings in our Morning Watch service before the day's duties begin. These are all channels through which Divine grace touches the hearts and minds of these our fellow-workers in this great hospital.

So here in Sian, as in all our hospitals, medical service provides openings for the Gospel with results following.



# Baptist Church Union in North India

By JESSIE F. ROBB, M.A.

THE first meetings of the newly formed North India Baptist Union were held at the end of January. This body will have the charge of all the work hitherto carried on by the Mission and the District Church Councils. It is hoped that this development will make for greater responsibility on the part of the Indian Church, a better appreciation of the Indian point of view by the missionaries, and a closer fellowship in service of Indians and missionaries alike.

Many difficulties have had to be overcome, and even now some of the Delhi churches, with a Baptist love of independence and suspicion of direction, are still outside the Union. It required courage to bring the Union into being, but faith has been abundantly justified, and a spirit of happy fellowship pervaded the sessions.

Catering difficulties were surmounted by a cafeteria system which enabled British and Indian delegates to have the food they preferred or could afford. We played together on the Monday evening the cheerful and ridiculous games of a children's party. Throughout the sessions we prayed together, and thought out the broad lines of our work.

On the Sunday morning an impressive service was held at which two Indian ministers were ordained, with a rededication service for missionaries and Indian workers when each

responded in a verse or sentence. Papers, followed by discussion, were read on the Church, educational work, medical work and work amongst women.

MR. HAIDER ALI, the first President of the Union, spoke on his visit to Britain last year. It was amusing, and sometimes moving, to hear him describe to his fellow-countrymen what he had seen—escalators, the amenities of an English village, the safety of a Post Office system by which parcels can be sent unregistered—the warmth of his welcome everywhere and the beauty of the country. He had gained much from his experience of church life—how the churches try to provide for the needs of every section of their people, from children to the aged, and how to many people church is their home. He was thrilled by young people's work and especially by Summer Schools. We hope that this new vision will be caught by others and that a stronger and healthier church life will grow up.

In its business sessions the Union faced grave problems. Most hinged around finance, for with rapidly rising costs we were confronted with a large deficit, and realised that some work must go if other work was to be carried on effectively. Proposals to close several schools were submitted. The Church repre-







sentatives were greatly distressed and eager to help so that retrenchment might not be necessary, but their utmost efforts could not produce anything like the sum required to balance our budget, and in the end almost all the proposals were carried.

IT is good for the Church that it should thus be challenged at the very beginning of the new Union by this acute need to give more generously to the

work of the Kingdom. Plans are on foot for raising funds, and we hope these will result in much increased contributions. Yet there is heavy loss. Opportunities of witness have been given up which can never be recaptured, and even so, village teachers are being left to struggle on salaries sadly inadequate to the rising living costs. And work that is alive does not stand still. It must grow or it will be maimed and spoilt.

# The Visual Education Department

By ALEX. A. WILSON, M.A.

MORE and more significance is being given to *Visual Education*, and the Baptist Missionary Society, in keeping with all progressive bodies, is determined to make use of the latest methods of bringing before its constituency a vivid conception of the work undertaken. Visual Education—both words require emphasis. The latter refers to the goal we have in view; the former to the means by which that goal may be reached. The name may be new, but the idea is not. William Carey made use of it when he put his brown paper map on the wall of his workshop and kept his famous leather globe beside him so that he was unable to lift his eyes without being reminded of the world for which Christ died. Much inspiration has come and still comes through the hearing of the ear, but even more may come through the seeing of the eye. As the Chinese proverb

has it, "One seeing is worth a hundred tellings."

## OUR POLICY

Our *long term policy* includes the following:

1. An expansion of exhibitions, large and small, mobile and static, general and sectional.
2. The production of pageants and plays on a higher standard than that so often associated with the Christian Church, and the use of dramatic art for the purpose of missionary propaganda.
3. The ministry of missionary education through sets of photographs which will be sent at regular intervals to youth organisations and churches.
4. Overseas evenings on gramophone records, containing talks by nationals and secretaries, and music from our respective fields.
5. An extension of our film library with films from other missionary societies in addition to those of our own making, and



which will bear comparison with those shown in the commercial world.

**S**UCH a programme, however, will take time and capital. To meet the immediate need:

*A short term policy* has been formulated. This has involved, in the main, the pro-

duction of a large and a small mobile exhibition, and the purchase of a mobile cinema and demonstration van, which can transport the whole exhibition easily from place to place.

#### OUR PURPOSE

The purpose of the exhibition is threefold.

1. *To stimulate interest* in missionary enterprise, recognising that the church which ceases to be missionary ceases to be a church.

2. *To acquaint the churches* with the situation confronting them in the world in general, and in our own mission fields in particular.

3. *To give a pictorial presentation* of the educational, medical, and evangelistic work of the B.M.S. in all its fields.

To achieve this, the exhibition comprises three courts, approximately 26 ft. by 8 ft., and consisting of a centre showcase, with lighted diorama recesses for relics and transparencies. On either side are some 16 ft. of chromium



*Mobile Cinema and Demonstration Van*

plated tubing from which eight panels, each 4 ft. square, hang. On these panels, photographs, diagrams, etc., have been fixed. Curios and models for display on tables are also provided.

The three main courts deal respectively with our educational, medical and evangelistic work. Additional panels deal with such matters as Bible translation and Christian literature.

#### OUR PROGRAMME

An effort is being made to cover the country in the shortest possible time. So far, invitations have been such that already the exhibition has been booked for display in numerous centres throughout England, Scotland and Wales. The success of exhibitions already held proves that the new equipment is effective in reaching churches and the outside public. It is planned to give special attention to neglected areas and later to rural districts. The demand, however, has been so great, that a non-stop pro-





*A View of the Exhibition*

gramme for the next eighteen months has been completed. Auxiliaries anxious to have the exhibition should make contact with the Director of Visual Education, who will endeavour to arrange a visit at the earliest possible moment.

## **The Head of This House**

**M**ANY Christian homes have the words, "Christ is the Head of this house," written on the walls. Imagine what it means to live in a little mud and thatch house, often very dark, no books, table, pictures, or windows, and very little means of recreation, the roof of your house almost touching the one on the opposite side of the road. The visit of an Indian pastor or missionary means much to these people, and how thrilled they were when we accepted their invitations to eat in their own homes.

In addition to baptisms, we held Harvest Festival services when the people brought in their gifts—their daily rice offerings, the first fruits of the threshing floor, the gleanings from the rice fields, cloths woven by those who were weavers, monkey nuts, vegetables, chickens and other produce. In another village we dedicated a house to the Lord, all sitting on the mud verandah. What a difference it makes to people when homes and their occupants are dedicated in this way!

DOROTHY WELLER

## **Preparation for Service**

**T**HE Home Preparation Union continues its service under the devoted leadership of its Honorary Secretary, Miss Irene Morris. Three hundred and forty-five students are enrolled at present and are taking courses of preparatory study with a view to Christian

service at home and abroad.

The Union is assisted by tutors, some of whom have served for many years. Hundreds of past students are on the mission field, in the ranks of the home ministry, or engaged in other forms of Christian activity for the Kingdom of God.

*Cover—A View of the Congo.*



# REINFORCEMENTS



*Rev. S. C. Bastable*



*Mrs. S. C. Bastable*



*Miss Tuckett*



*Dr. J. T. Gray*



*Mrs. Gray*



*Miss Wright*

SIDNEY CHARLES BASTABLE, B.A., and Mrs. BASTABLE. Ashley, New Milton Church. For Jamaica.

PHYLLIS M. E. TUCKETT. Barnstaple Church. For Jamaica.

JOHN TELFER GRAY, M.B., Ch.B., F.R.C.S. (E), Kelso Church, and Mrs. GRAY, (née Margaret Robinson), Main Road Church, Romford. For Yakusu, Congo.

IRENE VICTORIA WRIGHT, S.R.N., Green Street Green Church. For Udayagiri, India.



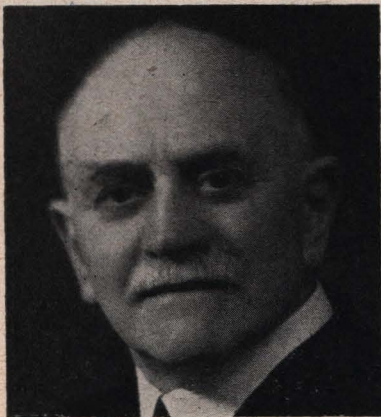
*Girls' Auxiliary Conference at Cilgwyn during Easter*



# World News

**A** *AGAIN and again experience has proved that as men venture out on the commands and promises of God a power flows into them which is not of themselves and which transforms them. Results follow out of all proportion to the human effort expended, and often quite unexpected. Who would have anticipated the present world-wide Christian fellowship at the beginning of the recent era of Protestant missions? Who would have predicted all the revolutions and the healing, constructive movements the world over, which have followed the efforts of those lone individuals and small groups which have staffed and supported the missionary enterprise?*

*To-morrow is Here*



## **The New Chairman**

**F**ROM the beginning of his ministry in 1908, the Rev. E. Anstie Bompas, the new Chairman, has been closely associated with the work of the Society. As Medical Organiser, he was a member of the headquarters staff from 1917 to 1922.

He has long been Honorary Secretary of the London Baptist Missionary Union. He was first elected to the General Committee in 1916, and to Honorary membership, in view of special services rendered, in 1937.

## **The Vice-Chairman**

**M**R. H. C. JANES, the new Vice-Chairman, was first elected to the General Committee in 1936. He is a valued member of the Finance and other Committees, and has been unceasing in his advocacy of the Society's claims in the churches of his constituency, Bedfordshire, and in many other places. He has found his chief sphere of service in the Men's Movement, of which he has been President, and is now Treasurer.

## **The Retiring Chairman**

**T**HE Rev. E. A. Payne, M.A., B.D., B.Litt., whose year of service as the Society's Chairman ended at the Annual Members' Meeting on April 27th, has proved himself to be a worthy successor of the men and women who preceded him. By his constancy in attendance at the many Committee Meetings, his grasp of affairs, clarity of judgment and sure leadership he has placed the Society greatly in his debt. We are happy in the knowledge that his services are still at our disposal.

## **In the Kond Hills**

**T**HERE are many encouragements in the work. Recently a well-to-do Hindu family descended



on us—father, mother, four children and mother-in-law. They occupied one private ward and two out-wards. The mother had a large tumour which we were able to remove. Just before they left us one of the children, a boy of about eleven, asked our evangelist for some of the books which we sell to patients. "I want to be a Christian," he said. "My faith is in Jesus." "But will your father allow you to become a Christian?" we asked. "My father is old. I am young and I must decide," he replied. The boy went home with a packet of books and a strange glow about him. He was seeking, and we felt he would find the Saviour.

JOYCE and STANLEY THOMAS

## India Has Taken Note

THE last British regiment has left India. Traders, administrators and many others have also gone. Was it by accident that last summer the contingent of missionary recruits at the Language School in Landour was the largest ever? These 250 young men and women included four B.M.S. representatives.

The spotlight was suddenly turned on the great need when, before the session ended, slaughter, looting and arson supervened almost overnight on the rejoicings which greeted the newly won independence. In a short time these well-trained helpers were in the thick of it.

The Christian Church was there, both nationals and missionaries, and India has taken note.

G. D. REYNOLDS

## Depression and Opportunity

THE thinking Chinese are very depressed these days and need all the help and encouragement we can give them. There are opportunities of missionary work such as never existed before.

J. MENZIES CLOW

## A Missionary's Job

THE work in which I am permitted to engage includes: Teaching a class each week in New Testament baptism, and the Book of Proverbs to Bible School students; conducting a weekly prayer meeting with an address on Mark's Gospel; taking morning prayers once a week with Jonah for study; preaching in one of three Chinese churches on frequent Sundays; giving an evangelistic address in the Whitewright Museum every Sunday afternoon, and one or more addresses on nearly every week-day; acting as treasurer for our Shantung Mission, and treasurer for the International Relief Committee. Time is consumed by many callers, and I act as far as possible on Moody's motto, "The man who wants to see me is the man I want to see."

J. S. HARRIS

## A Neglected Flock

IT is heartbreaking to stay a day or two in a Congo village teaching all who care to hear, and holding special meetings for the Christians and enquirers, and then to be obliged to leave, knowing that probably no more services will be held there until another itineration is possible, perhaps six months ahead. We have tried to encourage the people to meet for prayer and Bible reading, but they are loth to do this without a teacher to give them a lead.

## Expansions in Congo

I HAVE seen in one village bricks made by the villagers for the building of a new church: in another, bricks finished and being



carted to a site for a new dispensary : in a third, a piece of forest land was being cleared and the site pegged out for work to begin on the building of another dispensary and a house adjoining for a Congolese nurse and his family. At a leper camp I saw sites pegged out and foundations laid for about six simple houses to replace the awful little mud huts which the lepers had built for themselves.

## To Dr. Charles Brown

FERME Park Church, London, is raising a fund of £1,000 in memory of Dr. Charles Brown. This is to be used mainly in establishing bursaries to assist young men and women studying for the home ministry and mission field.

## A New Missionary Box

THIS is a picture of the new missionary box which we are now able to supply. It is a model of a Chinese house, tastefully decorated. It is primarily intended to benefit the General Funds of the Society, though a number have been labelled for Women's Work.

These boxes can be supplied in quantities, though the rate of supply will be conditioned

by the makers' ability to deliver consignments.

The cost of boxes to-day is four times what it was before the war, and judgment should be exercised in ordering, and care taken to ensure that the boxes are opened at regular intervals.

Orders should be addressed to the Home Secretary, B. M. S., 93, Gloucester Place, London, W.1.



## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—*Bolobo*, Middle Congo, is celebrating the diamond jubilee of its foundation in 1888. Give thanks for the pioneers and their successors, the establishment of the Church throughout a vast area, work among women and girls, medical, Bible translation and literary work, and for bright prospects.

*Second Week.*—Other stations in Middle Congo—*Tshumbiri* (1931), *Lukolela* (1884) and *Ntongo* (1945), for church, evangelistic and medical work. Pray that plans to found sub-stations may be realised.

*Third Week.*—Prayer is sought for

*Shantung Province*, China, scene of bitter and prolonged struggle between Government and Communist forces, with disastrous effects upon missionary work. In particular, *Tsingchow*, our first inland station, has its place on the Prayer Calendar.

*Fourth Week.*—*Choutsun*, battered by fighting, with no residential missionaries, calls for prayer for Chinese workers and church members in the city and surrounding country, that they may know the presence and power of Christ as they maintain their witness. *Sunday and Monday*—Gift and Dedication Week-end.



# AMONG NEW BOOKS

**Riding the Storm:** *The Story of the 156th Year of the B.M.S.*  
H. L. HEMMENS. Carey Kingsgate Press. 60 pp. 1s. (postage 1d.).

THE appearance of any book is naturally the first thing to catch the eye. So I record, to begin with, that this is a good looking book. There are several admirable photographs, some of which took me right back to India. The cover showing a ship bravely battling her way through the waves prepares the mind for the story.

Incidentally, this is the first book on which I have seen the imprint of the new Carey Kingsgate Press, soon, I hope, to be familiar and welcome to the denomination.

But it is the inside of a book that matters most. I make bold to say that I do not think this could have been better done—a popular account of a great and far-flung enterprise. It does well to remind us that the Christian Church in general and the B.M.S. in particular have often known stormy

weather before, and have come through—with God.

This Report is itself a drastic summary of a story of faith and courage and ingenuity that might have filled volumes. No brief review can even attempt to summarize the summary. Enough to say that this is good reading; not because it is all cheerful and encouraging, but because it shows the B.M.S. and its missionaries carrying on with fidelity their proper work of preaching the Gospel in many lands and by many methods.

Dull would be the soul who could not find here inspiration for a sermon or two. But it is to be commended no less to those who have no sermons to preach. There is not a dull page in it. In what it says and in what it implies it is a call to renewed confidence in God's presence with His Church and to renewed effort in His service. The storm reveals the worth of the Captain and lets His men show the stuff that is in them.

HUGH MARTIN

## Principal A. C. Underwood, M.A., B.Litt., D.D.

DR. UNDERWOOD, whose death took place on April 19th, served the Society at Serampore College for nine years from 1911 after its reorganisation. From his appointment as tutor in Rawdon College in 1920 and throughout his Principalship, he was a member of

the B.M.S. General Committee. His concern for the well-being of the Society was constant, and he exercised a deep influence on the many Rawdon students who offered themselves for missionary service. We thank God for him, and tender sympathy to his widow and family.

**SUNDAY and MONDAY, JUNE 27th and 28th**

**GIFT AND DEDICATION WEEK-END**

with a view to the

**Complete Removal of the Deficit  
of £16,004**

“The contributor must be liberal.”—Rom. xii. 8 (Moffat)



## ACKNOWLEDGMENTS

(To April 12th, 1948)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: Anon, £2; Anon, £1; Anonymous, 10s.; A Friend, £2; Ex G. A., £2; "A Reader of the Baptist Times and Missionary Herald," £1 10s.; "In memory of a perfect friendship of 40 years," £1; "Two Friends in Crowborough," £1; "Sam, Leeds," £1.

*Women's Fund*: "A Scottish Baptist," £50.

*Medical Fund*: Anonymous (box), £2 10s.; "A Scottish Baptist," £50.

*Deficit Fund*: Anon, Leicester, £1; "Beeston," £1.

March 31	Mrs. Jane Morris	-	900	0	0
April 6	Mrs. Lavinia Lovell	-	100	0	0
6	Miss Amelia Davies	-	100	0	0
10	Miss Rosetta Copeland	-	477	0	0

### Arrivals

- 20th March, Miss E. M. Lean, from Wathen, Miss F. P. M. Russell, from Ntondo.  
 28th March, Rev. M. E. W. Sawyers, from Jamaica.  
 30th March, Dr. W. B. S. Davis, from Dacca, Mr. and Mrs. L. R. Hazelton, from Cuttack.  
 9th April, Rev. T. and Mrs. Powell, from Jamaica.

### Departures

- 8th March, Rev. S. C. and Mrs. Bastable, for Jamaica.  
 25th March, Rev. R. C. Cowling, for Palwal; Rev. H. W. and Mrs. Nicklin and two children for Dinajpur.  
 29th March, Dr. and Mrs. E. W. Price, for Sona Bata.  
 9th April, Rev. J. and Mrs. Cross, for Bombay.

### Births

- 16th March, at San Salvador, to Rev. C. J. and Mrs. Parsons, a daughter, Judith Mary.  
 12th April, at Berhampur, to Rev. R. F. and Mrs. Tucker, a daughter.

### Deaths

- 21st March, in Basutoland, Rev. F. Oldrieve, B.M.S. Missionary in Congo and India, 1905-1912.  
 19th April, at Rawdon, Principal A. C. Underwood, M.A., D.D., Serampore College, 1911-1918, Member of Committee.

## THE LIVING CHRIST IN MODERN CHINA

GEORGE YOUNG

"NOT EVERY MISSIONARY HAS A BRILLIANT PEN AND AN ELOQUENT TONGUE  
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# From Serampore to Kettering

By V. EVERETT DEVADUTT, M.A., B.D.

IF I were asked to write a book I would choose as its title *From Serampore to Kettering*.

The first part would deal with the stupendous work that Serampore, founded by Carey and his colleagues, Marshman and Ward, and supported today very largely by Baptist finance, is doing not only for Baptist churches in India, but for the Church throughout that great sub-continent, whose population is a fifth of the total world population. Serampore is the training centre of that army of educated and consecrated young men and women from whom the Indian Church chooses many of its shepherds and leaders.

Those trained at Serampore include men who are now bishops, chairmen and executives of large church councils, pastors of churches big and small, evangelists in towns and lonely outposts, translators of the Bible, writers of Christian literature, teachers and professors in theological schools and colleges, and men helping to stimulate creative theological thinking. These belong to so wide a variety of Churches as the ancient Syrian Church of India, the Anglican, the newly-formed Church of South India, the Methodist, the Lutheran, the Presbyterian, the Congregational and, not the least, the Baptist.

Baptists are sometimes accused of being over-denominational and uncompromisingly exclusive because they are not prepared to

surrender the right of the individual to make his conscientious choice and decision. We are not ashamed to plead guilty to the charge. But who, after knowing the work of Serampore and the magnificent service it is rendering to the whole Church in India, with its variety of tradition and polity, can still accuse Baptists with being narrow and unresponsive? Serampore, and the Baptists through Serampore, have served the churches in India without asking anything in return. It is truly an œcumenical institution, embodying the ideals of that giant of all œcumenical figures in modern times—William Carey.

SERAMPORE is doing something else. It is the pioneer of Christian higher education in the modern missionary enterprise. It is also the first Christian institution established in India to provide, in a Christian environment, university education to Indian youth. In this distracted world where the art of government, more often than not, is determined by considerations of worldly prudence, expediency and narrow national interests, the dire need for Christian statesmen scarcely needs emphasis. We in Serampore may not be turning out Christian statesmen. But if the government of any country, its public and civic institutions, and its commerce and culture, are to be influenced by the



country's educated men, as inevitably they must be, our work is of paramount importance, for we seek to impart an education imbued with the highest of Christian values. We teach the Christian scriptures to our non-Christian students. We seek to provide a Christian atmosphere in the varied activities of our college life, and we hope that when a student has lived with us for two or four years during the most formative period of his life, he will have imbibed something of the Christian way of life.

When an impartial historian of a future date writes the history of India and assesses the value of influences that have moulded Indian life in modern times, he will give pride of place to Christian schools and colleges.

**B**UT my book cannot be completed for some time, for its second part should record the fulfilment of a hope that burns within the hearts of many Indian Christian youths, for the fulfilment of which some of us are prepared to give everything. That is that in the near future the Church in India, the Church which we in Serampore in our humble way are helping to build, will cease to be fostered and nurtured by the care of the mother churches of the West, and that it will enter into a real and full partnership with them in the great unfinished task of the evangelisation of the world.

We have discovered that paganism has a new denotation and connotation in contemporary times. Its nineteenth-century geographical limitations are no longer valid. It has no frontiers today. Christian concepts of



*For description see p. 103.*



civilisation no longer hold the place they once held in the so-called Christian countries. Lives are no longer ruled by Christian ideals as they once were. The reason may be found in the fact that in recent times men have sought redemption, both social and personal, in ideas, ideologies, systems of thought and certain types of social structure. The Christian Church everywhere has to call people back to the simple message of the Gospel, "Believe in Him and be saved." For it is He, the living Saviour, who can save, transform and make things new. In this new proclamation of Gospel truth we young Indian Christians wish to be your partners. When the Church in my land becomes a missionary

Church, and when you and we walk hand-in-hand as partners in the unfinished task of evangelising the world, the book of my dreams, *From Serampore to Kettering*, will be complete.

I was educated at Serampore, and the college shaped me in no mean measure. I am now on the staff and the local governing body. I am now in Britain on a pilgrimage to Kettering. My pilgrimage will see its fulfilment when the dreams I have outlined above are realised. Meanwhile as an old student and teacher in that institution whose foundations were laid at Kettering, and as a humble representative of my fellow Baptists in India, let me convey to you our Christian greetings.

# This Decisive Year

By J. B. MIDDLEBROOK, M.A.

**E**VERY gift we make this year to B.M.S. carries, in addition to its material value, a critical significance. More is involved in our financial efforts than the achievement of a certain tremendous total. *It is our programme itself that is at stake.* From July onwards every gift made to the Society is a vote in favour of present policy, just as every gift withheld or diverted or diminished (. . . or, perhaps, even delayed) is a vote against it. No wonder our missionaries in India, Ceylon, China, Congo and the West Indies are tempted from time to time to turn their gaze wonderingly from the fields which are "white unto harvest" to the churches of the homeland whence they originally received their

call. Our candidates, also, young and eager, in good health and well-equipped, find themselves a little bewildered at the thought that their answer to God's call may be frustrated by lack of funds. Imagine, too, the reaction of the native churches, say, in disturbed Northern China, where Communists and Nationalists outdo one another in destructive fanaticism, should they be called upon to realise that the stream of missionaries from overseas had dried up, not because the supply had run out but only because financial resources had failed.

## OUR GROUNDS OF HOPE

**B**UT how can the home churches be expected to meet the challenge of a quarter of a million



budget? What hope is there that the £40,000 gap between income and expenditure, together with whatever may still remain of the 1947-48 deficit, can be met this year?

May I give our official answer to all questions of this kind? *The B.M.S. is a faith mission in*

*a most tremendous sense.* We spend ahead of our income in the early part of every year as much as £60,000. What is this but faith? Our missionaries also go forth in faith, trusting the Society, under God, to see them through, and thanks be to God, the Society has never failed them. We believe, and God has vindicated the faith that we have, that He has called us to all fields in which we work, and we believe, too, that the home churches are never nearer to the leading of God's spirit, to their truest interpretation of God's mind, and to their deepest identity and function, than when they leap to fulfil the demands which the Society is compelled to lay upon them. We look back with great thankfulness upon a rising total of gifts from the churches since 1942—an increase of £60,000—and how we wish that this statistical increase carried with it an equal increase in spending value! We are prepared to believe that our Baptist folk have profited by recent in-



*The Rev. Keith Tucker, M.A., and Mrs. Tucker, and their three children—Marilyn, Brian and Monica. Mr. Tucker is appointed to service in Jamaica, including the Principalship of Calabar College*

come tax reliefs, and believe that there is more money in most Baptist homes—perhaps also because of increases in wages. We look also to a new, post-war, younger generation, clear-sighted, wholesome, serious-minded, and with a sense of stewardship. We share also a great hope that our denomination is a denomination in which revival has already begun. We are prepared to find ourselves with increased opportunities in our churches because of larger memberships, and in our Sunday Schools because of larger departments and classes.

#### SPARKS FROM OUR FLINT

**T**O a Society like ours, money is only a means to an end, and the end in view is the most tremendous of all objectives. The quarter of a million we need this year is part of our answer to our Lord's own imperative call, "Go ye therefore into all the world." If the denomination succeeds, as we hope it will, in raising this magnificent amount, the results



will be, first and foremost, spiritual: the Society's work abroad will go on with undiminished resources, and the denomination at home will so have asserted its fundamental allegiance and principles, that a victory will have been won in the realm of the spirit. **The B.M.S. deficit represents, we believe, God's shock tactics for rousing our denomination to its real task in the modern**

**world.** By these strange means He is seeking to strike sparks from our flint, or, in Robert Louis Stevenson's well-known words, He aims at "stabbing our soul awake." Only a denomination which "attempts great things" can face with effectiveness and power such new adversaries as Marxist Communism, or such newly-aggressive ancient antagonists as Islam, Hinduism and Buddhism.

## Back Again

By L. J. TAYLOR

Upoto-Pimu, Upper Congo

NOT to the "wide, open spaces"—there aren't any, save where the vastness of the river has beaten the ever-encroaching forest. But the term nevertheless explains how we feel after nine years' absence from Upoto-Pimu—six years in Léopoldville, two furloughs and a year in Brussels. The contrast between city and bush work seems more vivid on returning than when we left.

The concrete and steel of the budding city skyscrapers in Léopoldville are mainly represented here in Upoto by sticks and earth and thatch, the cement road by the forest track, adequate for a car, but most unkind to it—though none should despise the huge amount of labour which achieved it or forget the problems it has overcome. The mission compound there in the city, admirably placed on the river bank, has its amenities reduced by the shattering din of riveting in a nearby dockyard. Here, from our hill above the river, only the passing of an occasional steamer

breaks, with its reminder of things more modern, the superb vista of the primeval. The reflected glare from white buildings is replaced here by the scintillating expanse of sunlit water, softened by its framework of limitless shades of green.

THE contrast is more than physical, however. Here there is less clothing and more politeness, more influence of the primitive and barbarous, but less of the squalid vice hidden in a great town. Here faith is tried more by centuries of witchcraft and superstition than by the money-lust of the capital, though the dark cloud of materialism drives ever nearer.

It is in the response to the Christian appeal that the contrast breaks down. In the forest village the eagerness of Christian beginnings is matched in splendour by the proved faith of devoted city workers; and in that response we are reminded that this is one people, that the Church is one Church, and that







everywhere the battle is essentially the same. So we return to a different sphere, but to the same work.

We are greeted by many smiles we knew before—the small son of a chief always difficult to find in work-time, now married with a child of his own and still work-dodging in a more dignified way. A former kitchen boy, now with some years of village teaching experience behind him, off for better training at the new Grenfell Training Institute at Yalembe. There are scores of church leaders and workers, some of whom we have not yet seen since our return, so great are the distances in our district, but whose letters say, in free translation, “You’ve come back! What

ho!”—genial and moving indications that we have come home.

Many of these folk will—such is the present way of life in Congo—go eventually to the big centres, attracted by their work and wealth, heedless of the misery and home-sickness of which we have seen so many pathetic instances in recent years. Even the forest African has become infected with our European restlessness. It is our responsibility to help him reach, by true education and patient striving for higher standards, the only solution—a stabilising renewing faith in the Gospel which is proclaimed by lives as well as lips. Our greatest need in this flood-tide of opportunity is for more of you to come to our assistance.

## Six Years

By HILDA PORTEOUS

ON March 1st, 1942, a school for girls was opened in Baraut, the centre of our village work about thirty-five miles from Delhi. From the time I began to work there in 1939 I had realised that if Christian girls were to keep pace with the boys, and if our educated village lads were to find literate wives, we must begin to educate the girls. The school in Baraut was built mainly through the generosity of Miss E. J. Williams, formerly of Delhi and now retired in Australia. It was to be a boarding school of the simplest type in keeping with the village homes, and was at first to accommodate thirty.

We began with seven girls from three villages. Mrs. Peter Williams, wife of an Indian evan-

gelist and an excellent teacher, gave her services. The widow of a former evangelist, an old girl of the Delhi school, acted as matron. We gathered in gratitude and joy for the Dedication Service.

Because, in the eyes of most high caste and low caste villagers, the education of girls was a new idea and a superfluous expense, I expected that ten years might pass before we grew to twenty scholars. I was wrong. By the beginning of 1947, twenty-five girls were enrolled. Mr. and Mrs. Williams had been transferred elsewhere and, in order that I might be free in the mornings for village work, a trained teacher and a pupil teacher were appointed.

Who were the children? Two





*For description see p. 108.*



were orphans of a Baraut Christian family, one an orphan of a former village pastor, and two others were orphans with no one to care for them. All these were mainly supported by the Indian Church Council. All but two of the others came from Christian homes.

*And today, as I write, the school is being closed.*

**H**AS our experiment, then, failed? By no means, as the following reasons will prove.

1. Our children came from ten villages where, in the holidays, they were a source of great interest and a real witness.

2. Ours was a junior school, and we planned that the girls should pass on either to the Palwal school or, if they had sufficient ability, direct to the Delhi school. Of the first five to pass out, three were ready for the Delhi school.

3. Look at the second child in the photograph of the first seven, counting from the tallest. She came from a non-Christian home and was sent to me because her parents thought she was mentally deficient! At eight years of age she could hardly articulate, and could not frame a sentence. We felt it a great achievement when one day she told the story of the Lost Sheep. Yet from the beginning she was, for sheer kindness, the most popular girl in the school and, I think, the nicest. Before I left India last year her parents promised that she should be married into a Christian family. I have heard that she has been betrothed to a Christian

lad and that her parents want a "Christian wedding." That is a big thing for those non-Christian parents, for it means breaking away from old customs with their idolatry and drinking. And a few days ago this girl, with three others from the school, was baptized.

Why, then, is this school being closed? Mainly through lack of funds. There are contributory causes, perhaps. The five senior girls left. Then came the partition troubles, when parents were naturally afraid to let their girls out of their sight. The prices of food, of service and of everything, rose enormously. But had funds been available, it would have been possible to tide over this difficult time.

**W**HAT has happened to the children? Some have just gone home. Seven, I am thankful to say, have gone to Palwal. I hope we may be able to form a scholarship fund to help them and to send others, until the good day when the Baraut school will re-open. It is going to take much more courage on the part of the mothers to send their girls to Palwal. In Baraut they would always walk in from the villages and see their children. But seventy miles lie between Baraut and Palwal, and in the middle is Delhi, a city in which they feel now anything may happen.

Let us hope that this closing is only temporary. It is always more difficult to re-start than to start, but we pray it may yet become what the girls had begun to call it, "The Place of Light."



# Amid War's Alarms

By OLIVE NANCY BYWATERS, M.B., B.S., Tsinan,  
China

**T**HIS land is one of the places where peace and goodwill are most longed for. Here in North China the news is still of wars and rumours of wars, for the civil strife between Nationalists and Communists continues to rage.

Most of the recent fighting has been taking place to the north-east of Tsinan. Its effects are felt in the difficulty of all transport except by air, with a consequent rise in prices; the impossibility of visiting country churches and of re-opening our work in Chouts'un and Tsingchow; and the arrival here of many refugees from Communist territory. These people have lost their homes and all possessions except what they can carry with them.

A party of Christian refugees from Tsingchow arrived here recently on their way to the Border Mission in the far west. Tsingchow had had a bad scare. Many citizens, particularly those who had been so unfortunate as to come under the notice of the Communists during the previous occupation, fled in face of this threat. This party of Christians was among them.

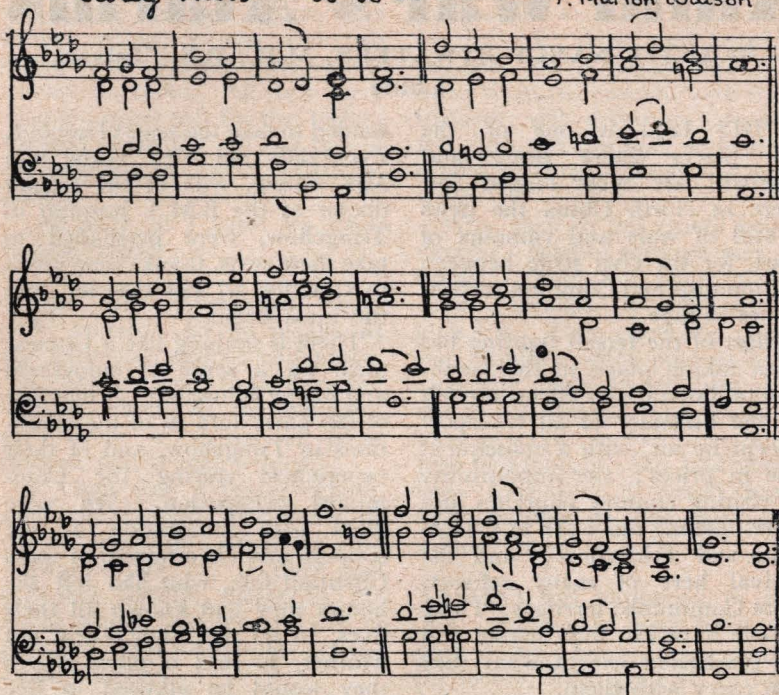
**T**HE church here gave a feast in their honour. Grandma Wang, over seventy, was the oldest, and the youngest was a baby in arms. Steaming bowls of meat and vegetables were already on the table, but no one could sit down and begin because, with customary Chinese politeness, no one could be per-

suaded to take the seats of honour. Eventually old Mrs. Wang and Mrs. Ching, wife of the former doctor at the B.M.S. hospital in Tsingchow, were persuaded to take these seats, thanks were given to God for all His mercies, and the meal began.

There is nothing like a Chinese meal for a sense of enjoyment and happy fellowship. A member of the party told us of the conditions in Tsingchow, and of their experiences during the Communist occupation. We were filled with admiration at the courage and cheerfulness of these Christian folk, who had left the homes they had known all their lives, to go out, they knew not whither, to seek a place where they would be allowed to live and undertake Christian work in peace and security.

The Christians here express their pleasure at our presence, not only by what they say, but by the manner in which they say it. The South Suburb Church, guided by an able Chinese pastor, is growing. Fifteen new members were received a few weeks ago. The morning service is attended by about 150 people. The women sit on one side of the church and the men on the other. If I am alone, one of the women usually sits with me and helps me to find my place in the Bible, a thing which I am unable to do for myself at present! These friendly courtesies arouse the longing to give of our best to these our Chinese brethren and sisters.





The above tune, composed by Miss F. Marion Watson, one of our China missionaries, has commended itself to many friends. It was sung with marked effect at the annual meetings of the London Baptist Association. It can be used with such hymns as "Thou hidden love of God," and "Thee will I love, my Strength, my Tower."

### Our Pictures

The Cover photograph shows A Double Roof Bengali House

The illustrations on page 99 show—FIRST, Miss Annama Thomas, B.A., the first woman from the Syrian Church (Reformed) to have taken a full Theological Training leading to the B.D. at Serampore. She represented Indian women students at the World Conference at Oslo in 1947. SECOND, Mrs. V. E. Devadutt, B.A., Warden of Marshman Hall (residence for women students at Serampore), and her husband, who is an old student of Serampore and now Professor of the Philosophy and History of Religion in the College.

The illustrations of Baraut School on p. 105 include—TOP, School Building. CENTRE, The First Five Girls to Leave and All the Children. BOTTOM, Original Scholars and Matron.

### A Suggestion for the Summer

**L**AST year, the Rev. Donald Trussell, B.A., B.D., the minister of Minehead Church, arranged Monday

morning rambles for visitors to the town. A collection of at least a penny a head was taken each time, and £2 4s. was sent to the Mission House.



# World News

## Cilgwyn Opens

**T**HURSDAY, 6th May, marked another milestone in our history with the opening of the Society's first Conference Centre. The house, which is rented from the Fitzwilliams family, stands in Newcastle Emlyn on the borders of Carmarthenshire and Cardiganshire. The clear blue sky, the sun-kissed countryside with all its varied shades of green, the trees, the flowers, the old house overlooking the river meandering on its way along the valley—everything spoke of peace.

The Rev. B. Howells, President of the Welsh Assembly, opened with prayer and a reading. Then the Rev. J. Clement Davies, the inspiration of the project, spoke of what Cilgwyn meant in the life of the community and of the prayers of Mrs. Fitzwilliams that the house should be used for the furtherance of God's Kingdom, and handed the key to Mrs. Ernest Brown, who opened the door.

Inside the house, characteristic speeches by the Home Secretary ("This is not a backwater but in the main stream of the Society's life."), Rev. W. H. Jones, B.A. (President of the English Assembly), Rev. E. L. Phillips, M.A., of China, Mr. H. C. Janes (Vice-Chairman of the Society) and Dr. J. H. Jones, M.A. (Director of Education for Cardiganshire), who emphasised the importance of the Christian tradition in education, and the introduction and response of the Warden (Mrs. W. T. Lloyd-Williams, M.A.) brought the ceremony to an end.

The day closed fittingly with a rally in Graig Chapel, when the Rev. E. L. Phillips, the Rev. H. Ingli James, B.A., B.D., B.Litt., and

the Home Secretary all struck the note of challenge to this generation to pray, to give and to serve as befits the new era in which we live.

G. J. D.

Cilgwyn is now available throughout the year for conferences and schools of up to seventy members. Applications and inquiries should be made to the Home Secretary, B.M.S., 93, Gloucester Place, London, W.1.

## New Openings

**O**N a visit to Choutsun recently I had dinner with the general of the local garrison, Ho Shou-yi. He had been greatly helped by the preaching of Christian people. Although himself not a Christian, he has invited Christian men to speak to his soldiers and seventy of them have been baptized. The hope of China is in her leaders, soldiers and politicians, and we should pray for such men that God will open their eyes to see the need and the answer to their need in the word of God.

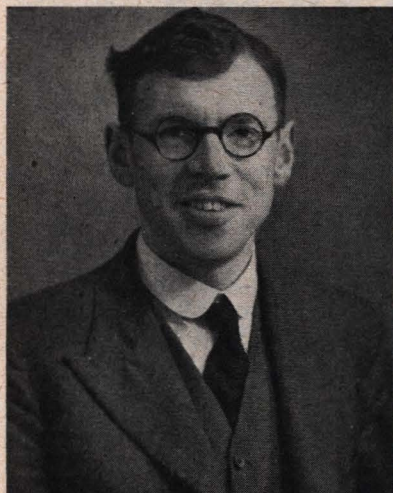
## In Congo's Capital

**T**HE population of Léopoldville has almost doubled in ten years. The latest reports give 120,000 as the figure. New houses have sprung up in all the suburbs, and new roads are made almost every month. Folk from all parts of the colony are constantly arriving, even from such distant places as Stanleyville, to serve the big commercial companies. Many bring their wives and families and settle for long periods. If they do not join up with the church, the inquirers' classes and the schools, they are soon lost in the great city, and get into the stream of life which tends to carry them into bad ways.

MILLCENT B. SALMON



## A Recruit for Jamaica



**D**AVID William Forrester Jellyman, B.A. (Oxford), M.A. (Cambridge), Regent's Park College, Oxford, and Emmanuel College, Cambridge. Has served in the home ministry as pastor at Stoneleigh, Surrey. Is appointed as Tutor at Calabar College, Jamaica, in association with the new Principal, the Rev. Keith Tucker, M.A. Calabar College has trained men for the ministry since its foundation in 1843.

## Tell Us More

**I**N many Lushai villages the people see no newspapers and hear little news. So a missionary on tour is always besieged by people asking questions. In one village recently the usual questions had been put, but the most frequent request was, "Tell us more about Christ." Two-thirds of the population are in the Christian community. The one hundred and fifty churches are self-supporting. The need for Bible teaching is paramount, and the new Bible School is doing effective work.

MARY W. SHEARER

## The G.A. Grows

**L**USHAI now has nearly a hundred G.A. Branches, that is, one in almost every Christian village or group of villages. Fifty-seven Branches were represented at a New Year Conference. G.A.'s practise practical Christianity in their villages. In times of sickness and death they help by carrying water and wood, and by cooking. Those who can read and write teach those who cannot. In many villages they are responsible for providing flowers in church each Sunday morning.

## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—Pray for *Tsinan*, capital of Shantung, especially for Cheeloo University, where hundreds of China's future leaders receive training under Christian auspices; and for the Whitewright Museum, with thousands of visitors each week who hear the Gospel. Pray also for the *General Committee*, meeting this week.

*Second Week.*—*Dacca*, capital of Eastern Pakistan and strategic city in Bengal, scene of work among Hindu and Muslim students, and the people at large. Pray for hostel

and district evangelistic and church work.

*Third Week.*—*Barisal*, the hub of a Baptist Union, with 60 village churches and 3,000 members. Give thanks for fellowship with Indian workers and Church members, and pray for revival to break out.

*Fourth Week.*—A wide door is open in *Chittagong*, *Rangamati* and *Chandraghona*. Praise God for faithful workers and loyal members, and pray for reinforcements and the means to support them.



# AMONG NEW BOOKS

**Baptists and Christian Unity.** By R. L. CHILD, M.A., B.D., B.Litt. 16 pp. 6d. (postage 1d.). Carey Kingsgate Press.

A USEFUL contribution to a live subject which deals not only with its wide aspects, but with the relation of churches large and small to their fellow believers.

**His Likeness.** By J. E. COMPTON. 56 pp. 2s. (postage 2d.). Carey Kingsgate Press.

THESE devotional studies in the Person of Jesus are the fruit of a life-long ministry of the Word. Seven chapters deal successively with the Master's face, eyes, lips, voice, hands, feet and heart, as these are revealed in the Gospels. Here is profitable reading for the quiet hour.

**In the Days of Thy Youth.** By W. G. BRANCH. Cloth. 168 pp. 5s. net. (Postage 4d.). Carey Kingsgate Press.

W. G. BRANCH, one of our honoured ministers, is already known as a writer for youth by his successful book, *Follow the Gleam*. This new book from his pen will be welcomed by young people and by ministers who want a book to recommend to inquirers after the Christian faith and way. The book gathers strength through its sixteen chapters as the theme rises to the challenge of Christianity, the later chapters being especi-

ally well done. The author writes from a background of knowledge and thought concerning the classic arguments for and against Christianity, but he never becomes academic in the treatment of his themes. Man's aspirations, the call of duty, the claims of Christian faith, the problem of evil, the reasons for belief in God, the difficulties of the alternative to faith—namely, scepticism, the eternal aspect and the challenge of our times are all covered with a simplicity that disguises the hard thinking which lies behind the book.

If the book is inclined to be conventional it is none the less useful for that. It is in fact a reminder that the same things have to be said over and over again to succeeding generations and that the great things need to be reduced to simple language. It was a leading advocate who wrote to junior counsel that they should present their cases to the jury as if their average age were fourteen years. Mr. Branch has written for the 'teen-age and early twenty groups, but there are older people in our churches who would find here old themes presented in a new way. The way the author takes is well worn, but he keeps the company of the reader by a skilful choice of fresh and bright flowers of illustration. The book is printed in clear type and has an attractive dust-cover.

W. W. BOTTOMS

## Mrs. Austin of Congo

THE Sabena aeroplane which crashed at Libenge on May 13th, with the loss of all lives save one, included Mrs. Philip Austin of Bolobo among its passengers. Only a fortnight before, Dr. and Mrs. Austin had suffered the loss of their baby girl, and Mrs. Austin was flying to this country on special leave. Mrs. Austin had shared her husband's missionary life since their marriage in 1943, prior to which, as Miss Mary Cooper, she was an active member of the Girls' Auxiliary. Dr. Austin was able, by means of

air transport, to attend the funeral. The prayerful sympathy of a wide circle will be extended to Dr. Austin and his father, to Mrs. Austin's parents in Leeds, and also to our friends in the British and Foreign Bible Society and the Regions Beyond Missionary Union who lost missionaries in the same accident. Other regrettable casualties included two Congo pastors who were on their way to Belgium to take part in forthcoming 70th Anniversary Celebrations of the founding of the Congo Mission.



## ACKNOWLEDGMENTS

(To May 14th)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: Inasmuch, £1; Stanfield, K. L., £10; The Lord's Tenth, 15s.

*Deficit Fund*: Anonymous, £5; Stevens, Mr. G. C., £3.

### Arrivals

17th April, Rev. J. D. and Mrs. Viccars, from Bolobo.

20th April, Miss D. A. Turner, from Palwal.

24th April, Rev. E. T. Ryder, from Serampore.

29th April, Mrs. D. S. Wells and Mr. N. A. Ellis, from Calcutta; Mrs. R. Lund, from Bhiwani; Miss B. Loosley, from Palwal.

### Departures

23rd April, Rev. W. D. and Mrs. Reynolds, for Léopoldville. (By air.)

26th April, Rev. C. A. G. and Mrs. Austen, for Yalembo.

30th April, Miss M. E. Jennings, for Sona Bata. (By air.)

6th May, Rev. K. and Mrs. Tucker, with three children, for Jamaica.

8th May, Miss P. M. E. Tuckett, for Jamaica.  
13th May, Rev. D. F. and Mrs. Hudson, and child, for Serampore.

### Births

3rd April, at Upoto, to Rev. H. K. and Mrs. Freestone, a son, Nigel Keith.

27th April, at Udayagiri, to Dr. and Mrs. S. F. Thomas, a daughter, Judith Margaret.

### Marriages

16th April, at Shanghai, Rev. H. A. Emmott, of Tsingchow, to Miss A. M. Smurthwaite, of Chowt'sun.

17th April, at Romford, Dr. J. T. Gray to Miss M. E. Robinson (missionaries-designate for Congo).

### Deaths

27th April, at Bolobo, Rosemary, daughter of Dr. and Mrs. Philip Austin.

13th May, at Libenge, Mrs. Philip Austin, wife of Dr. Philip Austin, of Bolobo (through an air accident).

17th May, at Reading, Rev. R. Gordon Fairbairn, B.A., Honorary Member of Committee.

## FOR STAMP COLLECTORS

Last year the Society's funds received £66 10s. from the Foreign Stamp Bureau. The Honorary Secretary will be pleased to send sheets and packets

of stamps to applicants. He will also welcome gifts of used stamps. His address is: Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, Devon.

## CAREY KINGSGATE PRESS

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SECOND EDITION

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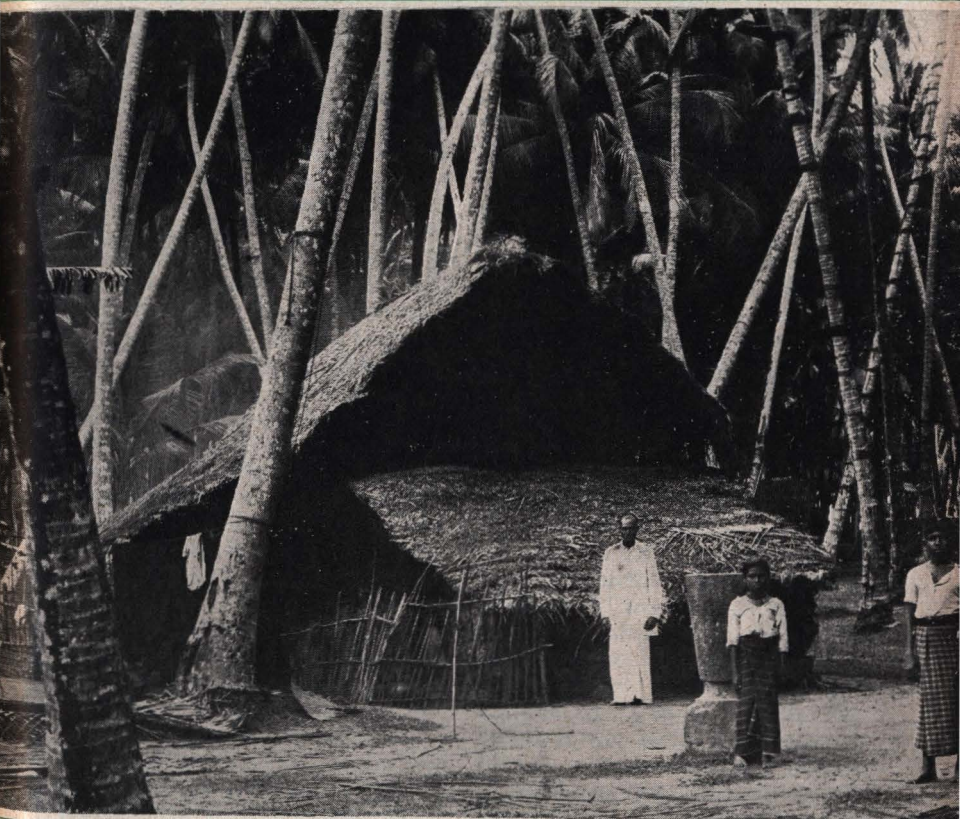
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# *Missionary Herald*

THE FIELD IS THE WORLD



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**AUGUST, 1948**

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# Amsterdam

By E. A. PAYNE, M.A., B.D., B.Litt.

THE first Assembly of the World Council of Churches has been summoned to meet in Amsterdam from August 22nd to September 5th. Has this gathering any special claim on the interest and prayers of supporters of the B.M.S.? Very certainly it has. Among other reasons, consider the following:

## I

THE World Council of Churches is the culmination of a great series of Christian conferences, the climax of a remarkable contemporary movement towards Christian fellowship, in which Baptists have played no mean part.

The genealogical tree of the œcumenical gatherings of recent decades is well known: how, from the Edinburgh Missionary Conference of 1910, there came the International Missionary Council with its meetings at Jerusalem (1928), Tambaram (1938) and Toronto (1947); the Faith and Order Movement with Lausanne (1927) and Edinburgh (1937); and the Life and Work Movement associated with Stockholm (1928) and Oxford (1937). We know also how these Conferences have been the expression of new Christian contacts and fellowship across ecclesiastical boundaries; how this Christian fellowship not only survived the tragic divisions of two World Wars, but had also resulted in certain parts of the world in the union and reunion of churches

formerly separated and in many new co-operative enterprises.

Baptists have had a vital part in this many-sided movement, particularly on its missionary side. The names of C. E. Wilson, M. E. Bowser and Hugh Martin, for example, will have their distinctive place in the history when it is written. A World Council of Churches has seemed to all the participating groups an urgently needed development to meet the demands of the present global epoch. Baptists have helped to shape the plans. Baptists from many lands, east as well as west, will be there to share in the discussions.

## II

ONE of the main topics before the Amsterdam Assembly, one of the main concerns of the World Council, will be evangelism, the proclamation to our needy day and generation of the everlasting Gospel. This has had a central place in the elaborate preparatory discussions, which have drawn on the knowledge and practical experience of Christians in every part of the world. Baptists always claim to have felt with special urgency the missionary obligations of the faith. At Congresses of the Baptist World Alliance, at meetings of the Baptist Union Council, and in local Baptist churches aggressive missionary work at home and abroad is always a major theme.

Baptists have their own special contribution to make on this





*Amsterdam : Canal and Lutheran Church*

matter. They have also the chance of learning from others and of working together with those of other traditions at a time when the full and effective proclamation of the Gospel needs the spiritual resources of the whole Christian Church. The disturbing situation in so-called Christendom, particularly in Western and Central Europe, will inevitably take up much of the attention of the Assembly and the World Council. The strategy of the "foreign" missions of the Churches and the nurturing of the Christian communities in Asia and Africa will continue the special concern of the I.M.C., whose work is to be closely integrated with that of the Council itself. But practical, Christian witness in all fields must, we are convinced, go hand-in-hand with theological discussions and the creation of an effective constitution of the Council.

### III

**B**APTISTS cannot forget that Amsterdam, the scene of

the Assembly, was the city where their modern witness began. The Baptist communities now to be found in every Continent, and many millions strong, can all without exception trace their ancestry back in some way or other to the little company of English exiles led by John Smyth and Thomas Helwys who, in 1609, found asylum in Amsterdam and there established a Christian fellowship practising again believers' baptism in the New Testament manner. For Baptists Amsterdam is sacred ground, and at a special service on August 29th they will recognise this; and as their representatives (and perhaps others as well) gather together, they will recall that today the rite of Christian baptism, and both its doctrine and practice, are agitating all branches of the Church to a greater degree than at any time since the Reformation.

Here again we have much to give as well as questions to ponder, for no one Christian community has a complete under-





*Amsterdam : Concert Hall*

standing of the many-sided richness of that Divine-human life which finds expression in the Church. Further, we remember that religious liberty and freedom of conscience, things which have become treasured possessions in our western tradition, are intimately associated in their modern expression with our own beginnings and with Amsterdam. That Amsterdam is to be the scene of this great new experiment in Christian fellowship and the expression of the central spiritual

truths of the Christian Gospel, we may take to be a good omen. We have our own historic concern for these matters. We have our own insights and experiences to contribute. We do not forget that there are Baptists on both sides of the iron curtain which so sadly divides the world today.

Let Baptists, then, join with Christians all over the world in praying that there may be a rich outpouring of God's Spirit of holiness, power, wisdom and peace on the coming Assembly.

## Holiday Reflections

A DAY in a deck-chair on the sands, or a day on the wide stretches of a moor can be a day of judgment. Lifted out of our usual routine, we see our great spiritual objective again in a clear light and with a better idea of its dimensions. A mood of repentance descends upon us. We match ourselves against the claims of "Thy Kingdom come," and we realise how poor and un-

worthy have been our efforts; the glorious light of a summer day is darkened and our spirits fail. But as servants of Christ we remember that repentance, however bitter and shamefaced, fulfils itself in the appropriation of the grace of God in forgiveness. It is only remorse that leaves us worse than it found us in mood, capacity and hope. Repentance brings recovery and



fellowship with God—the God of the mountains and the tide, of the energies of the atom and of the sap in the trees, the Creator of heaven and earth.

#### AN INTERLUDE

“COME ye apart and rest awhile” is an invitation to a relaxation that will bring recovery and a sense of God’s greatness and of His call to the service of His everlasting Kingdom. The twelve disciples, in responding to their Master’s gracious call, were led away from the bustle and the dust of the thronging multitudes, away from the grinding machinery of their everyday life, away from the burdens and responsibilities of their arduous service to a place of stillness and of vision. The time apart was, of course, only to be an interlude. Crowding duties would quickly reclaim them, the Kingdom had not yet come, and Calvary itself both for

their Lord and themselves was still in the future. But the day of their return to action stations would see them clear-eyed and braced and energised, more conscious of reality and more aware of essentials.

#### THE WINTER PROGRAMME

WITH a heavy winter before us in relation to the extension of Christ’s Kingdom at home and abroad, it is to be hoped that the holiday season, whether spent at a Summer School, in the environs of the home town, by the sea, in the woods or on the moors, in whatever part of the British Isles, the Continent or further afield, may fulfil its deepest spiritual ministry. Only re-energised minds and wills can meet the challenge of a £250,000 missionary programme, and only cleansed and invigorated souls can effectively pray and plan for the revival of the Church overseas and at home.

J. B. MIDDLEBROOK

## Another Lost Sheep Found

By S. L. HENDERSON SMITH, M.B., Ch.B., Taiyuan, China

ONE morning as I was busy with one thing and another, our old lady evangelist, Mrs. Liu, came into the study, her face one mass of smiles, asking for a large print Gospel and, if possible, some pictures to give to a patient in the women’s ward. We looked through the stock and found one which she thought very suitable. It showed the Good Shepherd reaching down for the lost sheep, caught in a thicket of thorn on the hillside. “That is the very one,” she

said, and proceeded to tell how that morning she had been chatting with a patient named Mrs. Chang, who had decided to become a believer.

“It is not only Mrs. Chang who has received this great blessing today,” she said, “but I myself am exceedingly happy.”

It was the old story of the rejoicing over the sheep that was lost.

Later at the Report Meeting Mrs. Liu told her story. Mrs. Chang, a woman of fifty-three,



had come to hospital with a tumour which everyone had told her was inoperable, especially at her age. Our Chinese surgeon, Dr. Yeh, operated upon her and successfully removed the tumour.

"If this had not been a Christian hospital it would have been impossible to do this," said Mrs. Chang afterwards.

As a result of the operation and its successful outcome she opened her heart to the Gospel and decided for Jesus.

"When I go home," she said, "I am going to leave all my old idols. Yes! and even my ancestor worship, and I am going to tell all my folk of my newly-found Saviour."

Later she wrote to us from her home in the following glowing strain: "I have obtained unmeasurable grace. I now know God and His Son Jesus, and am completely healed. I am growing stronger and stronger every day. I have no more to do with idols. Peace be with you all."

The finding of this lost sheep

shows how many things can work together in a mission hospital for the fulfilment of God's purpose. How much we owe to our excellent Chinese medical colleagues, whose skill prepares the hearts of men and women for the reception of the Gospel seed! Then again her operation could not have been successful had it not been for the faithful and thoroughly consecrated service of our theatre staff—Chinese nurses trained in our own hospital. These nurses apply their skilful care day by day to the safeguarding of the hundreds of patients who submit themselves to the healing knife in our hospital. (There were 985 major and 3,811 minor operations here last year.) Her convalescence was brightened and made a means of grace to her by reason of the loving attention of the nurses in the wards, and not least she received the greatest blessing of all because an old foot-bound Christian witnessed to her of the things of Jesus.

## Thanksgiving

"SHE was a happy girl, a beautiful wife and mother, and a devoted Christian." This was part of the tribute paid by Dr. Chesterman to Mrs. Mary Austin at the Service of Remembrance and Thanksgiving in Bloomsbury Central Church on June 15th, for those who lost their lives in the air crash in Africa on May 13th. Other tributes were paid to the Congo pastors Joseph Bolanga and Samuel Nsimba; to Canon N. D. Coleman, M.A., by the Rev. A. H. Wilkinson of the British and Foreign Bible Society; and to Miss Trixie Broom and Miss Margaret Brown, by the Rev. Theo. M. Bamber, Chairman of the Regions Beyond Missionary Union.

## The Rev. Harold Spooner

THE Rev. Harold Spooner, B.D., who died at Bournemouth on June 2nd, received his theological training at Rawdon College, and gained the B.D. of London University. He settled in the home ministry in 1905, and served at Gildersome for fifteen years. He then heard the call of the mission field and was accepted in 1920 by the General Committee for service in the Ceylon mission. He was appointed as headmaster of the Boys' School in Colombo, and in this Christian institution for nineteen years he exercised a great and abiding influence upon hundreds of boys, and commended, by life and by lip, his Lord to them.







# Pioneering in the Chittagong Hill Tracts

[By MURIEL STARKE, Rangamati, East Bengal

**E**LEVEN years ago Poctamala was living with her elder brother and his family in Ka-Holi, a Chakma village in the Chittagong Hill Tracts. She was about twelve years old and helped her sister-in-law with the simple cooking and housework, minded the babies and at times wandered about the village with her younger sister, Maloti. They were quiet, unobtrusive girls, useful at home and no trouble to their guardians.

The Rangamati mission school-children and staff came to stay in KaHoli for a few months. Poctamala and Maloti met some of the girls in their home and talked with them and did some serious thinking. They were too shy to speak for themselves, so their brother came and said that when we returned to Rangamati his sisters would like to come with us to school. The two sisters started on their great adventure to a place far away, to live with strangers and to learn they hardly knew what.

In three or four months both girls could read and write in Bengali. (Their own language is Chakma and they learnt in that first.) They became so enthralled by books that they were immersed in them at every spare moment. Out of school hours they cheerfully joined in the domestic work of the hostel. They learnt the best lesson in the world too. In August, 1938,

this letter was sent to the Rangamati church meeting with Poctamala's application for baptism.

"DEAR CHURCH MEMBERS,

I love Christ very much, but sometimes I forget Him and sin. Still, He forgives my sins and tries to bring me back to the right path. So I very much want to be a Christian. Even if I forget Him, He does not forget me. He is kind to all.

Forgive my mistakes,

Yours,

POCTAMALA."

Maloti wrote a similar letter, emphasising her desire for service, and both were baptized and received into church fellowship.

**I**N less time than it usually takes by school children in Bengal, Poctamala passed the Middle School Examination. About this time she said with her customary diffidence: "I want to learn to be a nurse!"

So she went to the Australian B.M.S. school in the Garo Hills. "You can always rely on her to be in the right place at the right time doing the right thing," said one of the staff. As far as lessons were concerned, she soon reached the required standard. So arrangements were made for her to go to the C.M.S. hospital at Ranaghat, forty miles from Calcutta. After twenty-four hours' train and steamer travelling a





*Miss Starke's Delightful Photographs of  
Schoolgirls at Rangamati*





tired and bewildered girl arrived at the big hospital and began life among the student nurses, all Bengalis. She found that time anything but easy. Some of her new clothes were stolen. She didn't know who to ask for certain things and was too shy to enquire. But she stuck it bravely and was more than relieved when, four months later, training was restarted at Chandraghona and she could go there, within reach of her relations and friends.

Even at Chandraghona life was not easy for a girl with such a limited home life and experience. There was the practical work of the wards, beds and other familiar objects to cope with. She had to learn how to give medicines, dress wounds, and handle and clean all sorts of unfamiliar instruments. It was difficult for her to overcome her shyness, to speak clearly when spoken to, and to say if she did not understand, and not to lose her head at a briskly given order.

She failed in some subjects in her first examination, but was successful a few months later. The latest news is that in February, 1947, she passed the second examination for general nursing and is now a staff nurse at Chan-

draghona hospital. She and another girl from our Rangamati Chakma school are the first to qualify for this honourable post.

**M**ALOTI'S great desire was to work as an evangelist among her own people. After such training as we could give her, she went back to KaHoli to try. She taught a day school of over twenty scholars for some months, and when this seemed to be absorbing too much of her time, the school was taken over by a man teacher and Maloti continued to take Bible and reading classes for children and women, and to give medicine and advice to her friends. She has had to put up with hindrances and disappointments. Some of the elder men disapprove of the "playing" in teaching, and one or two women, perhaps through jealousy, criticise her work. But she has carried on bravely in her lonely position as the one educated woman in the village.

Perhaps all this sounds simple, unexciting and ordinary, but these two women are pioneers in the work among their own people. In the words of the Serampore Covenant: "Only Indians can win India for Christ."

## What It Feels Like

**H**AVING completed almost forty years of service in China, I find myself suddenly cut off. Looking back there are many memories. The early years of grinding language study, the gradual discipline of learning to speak in the open air, the long winter evenings talking by candle-light or bean-oil lamp to little groups until at a late hour they said, "It is time for the pastor to rest." The tent missions lasting a week or more in village and town.

The stillness and rapt attention at the later meetings. The months of toil spent in famine and food relief spread over the years. The large church assemblies and revival meetings. The thrill of singing "O, happy day that fixed my choice," as the newly baptized came up out of the water. And the routine plodding with accounts and necessary business. And over all, the *preserving mercy of God*.

J. S. HARRIS





*The Furnival Street Mission House Library Before The Bombing*

## **Y.M.M.A.—L.B.M.M.C.**

**F**OR nearly eight years the spacious Library of the Furnival Street Mission House has been a melancholy shell, with bare walls and rusting iron girders open to the sky. For seventy years this room was a nerve centre of the Society's activities. Here the General Committee met, and indeed, for half the period, the Baptist Union Council and other denominational bodies gathered. Here hundreds of missionary recruits were accepted and introduced to their work, and hundreds of veterans were received on the eve of their retirement. Here, too, great enterprises were shaped and launched. The China Mission was set on its course, the Congo Mission came to birth, and the great Arthington Fund was administered and spent on important new enterprises. Small wonder that this Library is still a place of inspiring associations to the older generation.

To hundreds more, however, the Library recalls that remarkable series of gatherings held each month from

1914 to 1939, when it was crowded in every part by young people who formed the London Baptist Monthly Missionary Conference. They attended as delegates from most of London's 250 Sunday Schools, or as units of the more than 300 enrolled personal members. They listened to addresses and lectures from leaders of many denominations in the homeland and from missionaries of many societies. They took part in missionary parliaments, watched missionary plays and shared in conferences on policy and methods. These meetings formed a power house from which interest and activity spread over the Sunday Schools and Young People's Societies of the Metropolis, and lifted support to record levels. The Conference also ran training classes for speakers, study circle leaders, Sunday School missionary secretaries, and was the means of selling large quantities of missionary literature. That oft-times misused word "unique" can justly be applied to it.



THE Monthly Conference had its beginnings in a movement which began a hundred years ago. On August 16th, 1848, a group of young men connected with our churches in the much smaller London of those days, formed the Young Men's Missionary Association in aid of the Baptist Missionary Society. They set themselves "to promote systematic and intelligent effort on behalf of missions, to create a more vivid impression of the wants of the world, and to raise funds for the B.M.S." They planned to achieve this by the formation of Juvenile and Sunday School Missionary Auxiliaries, the preparation and delivery of lectures through the regular visitation of those Auxiliaries and Sunday Schools, and by the formation of a lending library and a museum.

This programme was followed with quiet persistence for nearly fifty years with marked benefit to the society. Occasionally some outstanding project would be undertaken, as for instance, in 1892, when the Association marked the B.M.S. centenary by arranging a series of mass meetings in the Crystal Palace.

In 1896 the Association marked the onward march of things by admitting women to its ranks and by changing

its title to The Young People's Missionary Association. With the turn of the century, its share in an agitation for the formation of a B.M.S. Young People's Department met with success. This step eventually led to its transformation, for as the new headquarters organisation rapidly expanded, the strength of the Association weakened and its activities became restricted, until a few months before the outbreak of World War I it was merged with the Young People's Department and the Monthly Conference resulted.

THE centenary of this, our oldest Young People's Auxiliary, will not pass unnoticed. On October 5th the Monthly Conference is to hold an evening Commemoration Gathering in the Alliance Hall, Westminster. Past chairmen, who include Dr. Hugh Martin, M.A., Mr. Arnold S. Clark, J.P., and Mr. Ronald Bell, will take part, and messages will be received from other former officers. Delegates and personal members of former years are scattered throughout the London churches, and these will gather, too, to share with present members in thanksgiving for a great record and to prepare for a greater future.

H. L. H.

## Fellowship in Prayer

### Based on the Prayer Calendar

*First Week.*—Prayer is asked for *Summer Schools and Camps*. Northern Bengal is the area on this week's Prayer List, with old-established stations at Jessore and Khulna, where missionaries and Indian workers continue to witness in new conditions in Eastern Pakistan under Muslim rule. Pray also for the United Christian Teacher Training College at Berhampur, Bengal.

*Second Week.*—Self-government recently granted to Ceylon means new problems for Christian missionary work. Our prayers centre round Colombo, the capital, with its strong work and witness. Give thanks for success and for the Ceylon Baptist Council with its responsibilities for the work.

*Third Week.*—Prayer is asked for other centres in Ceylon, especially church and evangelistic work, girls' schools and the Women's League, the Laymen's League and the Young People's Association.

*Fourth Week.*—Shansi, China, is still the arena of fratricidal conflict. *Tai-yuan*, the capital, has seen faithful and heroic witness by the Chinese Church during Japanese occupation and subsequently. Pray for missionary activities re-opened.

*Fifth Week.*—Remember *Sinchow* and *Taichow*, stations in Northern Shansi, and especially for Chinese Christians behind the iron curtain of Communist occupation.



# World News



*Hairdressing in Congo*

## Congo Protestant Statistics

**T**ODAY, after seventy years, 1,516 missionaries work in and from 249 principal stations. Congo pastors, evangelists and teachers number 23,301: 357,304 children attend schools. Church members in good standing exceed 416,000 and the Christian community is over 1,000,000.

Fifty-two missionary doctors, with nurses and trained Congolese, dealt with nearly 1,500,000 cases last year.

## Kimpese

**T**HIS 40th anniversary year has marked a further step in the continual emphasis on the family. Mother and father and small children have begun to sit as a group in daily chapel and Sunday services, instead of being separated—a radical change in the Congo scene.

Again, this year two women who have completed work in the women's school and the course for assistant teachers, are taking certain subjects in the men's classes and are doing fine work. We try to teach the men to want their wives to be more their equal; we try to teach the women to want to be able to have more in common with their husbands.

*Congo Protestant Council Circular Letter*

## What Withdrawal Means

**F**AITHFUL Garcia Fernandes, grown from boyhood in the service of Bembe dispensary, walked sadly up the station hill, carrying an ordinary wooden soap-box, containing a few remedies. What did it mean? The crowds had dispersed, worried mothers could no longer obtain help for sick children: unborn babies would now never see the light of the world, sick people would die as a result of poisonous native medicine, people would return to old fears and superstitions. That is a fraction of what it means when we have to withdraw help in which people have trusted.

PHYLLIS H. JESSOP

## Fear Is Cast Out

**W**HEN my husband and I visited one of our farthest outposts, the women through fear would not come to prayers. I had to go into their little huts and persuade them to come, reminding myself of Luke xiv. 23. As a contrast, in Quibocolo itself, we have deaconesses who not only look after their families



and work in their gardens, but teach in school. They take an intelligent interest in the women of the homeland. During the war, for instance, they kept asking if you were safe and, in our women's prayer meeting, they always remembered you in their prayers.

ELIZABETH L. M. RUSSELL

## A Spiritual Tonic

ONE Sunday morning at Tshumbiri we experienced a spiritual tonic as we welcomed home Nkumi 'bosiki, his wife and five children from Kimpese. They had returned prepared to take up pastoral work at Mushie, where we have a live and growing church. My husband conducted a special service of dedication and thanksgiving and as they sat side by side on the platform, we realised afresh the power of the Gospel. A man and woman were dedicating their lives to God. Their path would not be easy, but we know God is able to help them. They and all other workers need our prayers that they may not falter by the way, but lead many to the Master.

ELIZABETH B. CLARK

## Faithful in Tribulation

IN the village of Mbamba near to Thysville, our woman teacher, Louise M'bidi, carries on faithfully and well. Since she began work at Mbamba and the surrounding villages, church and school have increased in numbers and zeal. She is loved and respected, but like all influential people, she has her enemies, her brother being one of the greatest.

Louise is childless, and because of this her brother is determined to break her marriage and give her to another man. She and her husband have stood by each other in many troubles and persecutions from their friends and families. The brother is

now doubling his efforts and trying to make life unbearably hard for them.

MARGARET K. CASEBOW

## Men of Property

RECENTLY one of my Congo boys wrote to ask the price of a gramophone which he wished me to buy for him, and he would let me have a "little of the price" next month. How typical he is of so many of his fellow Africans! To become "men of property" is the "be all and end all" of life. The spirit of the Laodiceans is very much alive in Congo today, and so we give thanks for the thousands who can say from their hearts, "I've found the pearl of greatest price," and pray that their numbers may be increased daily.

A. W. HILLARD

## Reported Dead

PASTOR Chin Liang, who for several years before and during the Sino-Japanese war served in the Kuo Hsien Church, Shansi, and who has been a prisoner in Communist hands since the autumn of 1946, during most of which time he was put to forced labour in the coal mines, is now reported dead, though no details are given. He leaves a wife and six sons, who are also living in Communist territory.

ERNEST MADGE

## Broadcasting in China

THE Broadcasting station in Tai-yuan gives an hour each week to religious broadcasting. One evening Mrs. Lewis played sacred music and Mr. Mudd preached. Another evening our hospital choir sang *God Save China* and *St. Patrick's Breastplate*, and Mr. Spillett preached. As the



sermons are in English, which the people are keen to learn, we know the audiences are tremendous. May the message sink in.

ELLEN MENZIES CLOW

## Carey the Botanist

IT is pleasant to find that William Carey as a Botanist is still remembered in Calcutta. Lately Mr. A. H. Ghosh, a Hindu, wrote a very

appreciative article about Carey the botanist and missionary in the magazine of the Botanical Society. In May a party of twenty members of the Society, with Dr. Benthall, the President, and Mr. Ghosh, the Secretary, and the Director of the Botanical Gardens, spent a happy afternoon at Serampore. Dr. Angus and Mr. Barclay showed them the Library—which they specially wanted to see—and the grounds, and the cemetery.

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*Cover Picture : Fisherman's Cottage Under the Palms of Ceylon.*

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## AMONG NEW BOOKS

**World Christianity: Yesterday, Today and Tomorrow.** By HENRY P. VAN DUSEN. 302 pp. Cloth. 8s. 6d. S.C.M. Press.

PRESIDENT VAN DUSEN is known for his previous books, *What is the Church Doing?* and *They Found the Church There*. In this, his latest book, he makes a valuable contribution to the question of Church unity. After his opening argument that World War II led to a new understanding and appreciation of the Church, he proceeds to affirm that Christianity has now for the first time become a world reality. A comprehensive and concise review of missionary enterprise throughout the Christian era is followed by a similar survey of impulses towards Church unity and union of different kinds through the centuries, with special attention to the remarkable and diverse movements in the present century. Other chapters deal with the summons to greater unity implicit in the world situation, and the need to reformulate, in terms of today, the unchanging Christian message. A final chapter analyses the problem, the agreements achieved, the major issues and some penetrating conclusions. Most that the author writes will command our assent, but his statement that in a United Church "the retention of the two practices of administration—sprinkling and immersion—would not be inappropriate: infant dedication is the anticipation of full adult consecration," will be questioned.

**India on the Threshold.** By L. WINIFRED BRYCE. 152 pp. Cloth. 4s. (postage 4d.). Carey Kingsgate Press.

IT is obvious that the author has entered closely into the life and soul of India. She takes great sections of India's peoples, such as the peasant of the villages, the artisan and labourer in industry, women and youth, and by vivid word pictures, she enables the reader to see them and to appreciate their ways and conditions of life. In each case the work and influence of the Indian Church is depicted and the possibilities of its making a distinct contribution to uplift are dealt with. India's record of disease and the remedial and preventive work of missionary doctors and nurses are handled with understanding. To many the chapter on the work of Christian Councils and the training of leaders in the Indian Church will prove the most valuable. The relation of the Indian Church to World Christianity and the future of the enterprise in the new India are discussed and a call sounded to the Christians of the West to stand by the young, immature and eager Church in India.

**The Baptists of New Road, Oxford.** By WALTER STEVENS and W. W. BOTTOMS. Illustrated. 26 pp. 2s.

PREPARED in connection with the one hundred and fiftieth anniversary of the opening of the chapel, this well-produced booklet



traces the Baptist record in Oxford for over three hundred years. It is a tale of faithful witnessing, great leadership and missionary zeal.

**Lizzie Tales : 1. Lizzie in Africa.** By MARY ENTWISTLE. 56 pp. Illustrated, cloth, 3s. 6d. (postage 2d.). Carey Kingsgate Press.

**YOUNGER** children will love this story of the adventures of Lizzie the Lizard as she sets out on a plane for Africa and learns about ways of life, animals and children there. Many delightful pictures in colours by Ingall add to the attractiveness of this book. An equal welcome will be given to the companion book, *Lizzie in India*.

**The Baptist Doctrine of the Church.** A considered and compre-

hensive statement, recently approved by the Council of the Baptist Union of Great Britain and Ireland. 6d. (postage 1d.).

**The Baptist Union General Superintendents.** What they are and what they do. Told by themselves. 6d. (postage 1d.). This reprint from *The Fraternal* deserves a wide circulation.

**The Happy Hour.** By RICHARD PATERSON. A Play about Africa for two adults and seven children. 9d. (postage 1d.).

**What is the Edinburgh House Press?** The story of forty-one years of fruitful co-operation in the production of graded missionary literature. *Free* (postage 1d.).

## Wanted

**MR. E. H. BUTCHER**, who has succeeded the late Rev. C. T. Byford as Honorary Secretary of the Missionaries' Literature Association, writes to say that he is receiving many more requests than offers for periodicals and magazines.

Offers to send to a given address abroad any of the following will be gratefully received: *Baptist Times*,

*British Weekly*, *Christian World*, *Listener*, *Punch*, *Picture Post*, *Illustrated*, *Times Literary Supplement*, *Manchester Guardian Weekly*, *Spectator*, *Expository Times*, *British Medical Journal*, *Nursing Times and Mirror*, *Good Housekeeping*, and any women's magazines.

Offers should be sent to Mr. E. H. Butcher, 115, Draycott Avenue, Kenton, Harrow.

## ACKNOWLEDGMENTS

(To June 14th)

**THE** Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*—"Reader," £4. *Deficit Fund*: Anonymous, £35; Anonymous, £5; N.O.D., £3.

### Legacies

The following legacies have been thankfully received in recent months:

		£	s.	d.
1948.				
April 16	Miss Maria Lewis	732	18	6
	Mrs. A. G. Pratt	250	0	0
26	Mr. S. A. Ward	187	16	0
30	Mrs. Emma Howman	50	0	0
	Mr. Charles S. Dick	3,600	0	0
May 13	Miss Jackson	38	0	11
21	Miss Price	24	11	10
22	Miss E. J. Darby	50	0	0
	Miss A. A. Waters	5	0	0
	Miss A. K. Hunt	100	0	0
27	Miss Sarah R. James	50	0	0
29	Miss E. W. Gatch	25	0	0
31	Sir S. L. Pearce	100	0	0

June 3	Miss Sarah Thomas	140	18	4
10	Mrs. Elizabeth Harris	90	0	0
11	Mrs. Amy Denne	5	0	0

### Departures

20th May, Rev. D. W. F. Jelleyman, for Jamaica.  
21st May, Dr. and Mrs. J. T. Gray for Yakusu.  
24th May, Rev. H. B. and Mrs. Parris, for Yakusu and Miss B. D. Chapman, for Ntondo.  
1st June, Dr. R. P. Shields, for Lisbon (for language study).

### Births

10th May, at Luanda, to Rev. W. C. and Mrs. Fulbrook, a son, Julian George Holder.  
4th June, at Romford, to Rev. C. A. and Mrs. Couldridge, a son, Andrew Leonard.

### Deaths

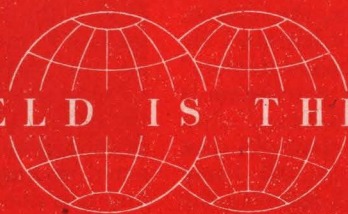
2nd June, at Bournemouth, Rev. Harold Spooner, Ceylon Mission, 1920-1939.  
11th June, at Windsor, Rev. Percy Austin, B.A., Member of Committee.

**The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone : Welbeck 1482-4**

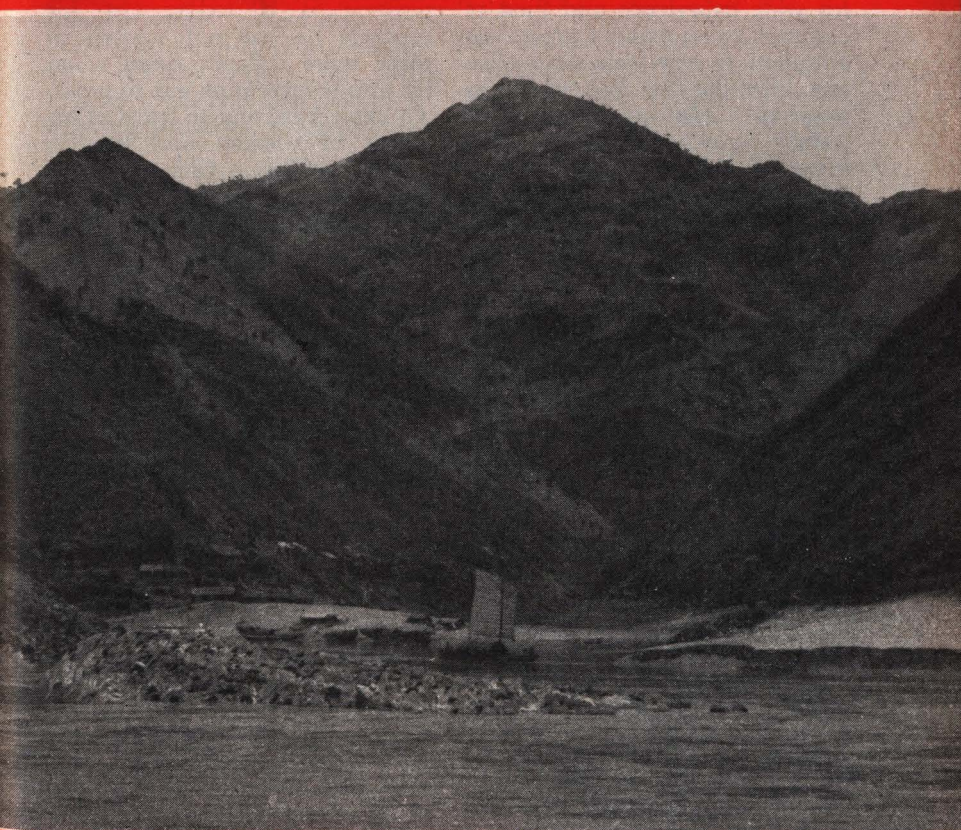
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# *Missionary Herald*



THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST

SEPTEMBER, 1948



# Dr. Chang Ping-Hui

**D**R. CHANG, the writer of the following summary about Sian Hospital, is one of the personalities of Sian. A quiet, unassuming man, he is beloved by all his colleagues, the church, and a wide circle of friends. He is referred to as "the old doctor," or perhaps a better translation is "the venerable Dr. Chang." Not that he is old and decrepit—just the reverse! He is still lively and still takes a full share in the work of the hospital, and from his wide experience and fund of common sense, makes a great contribution to any important matters affecting the policy of the hospital. His eyes are nearly always twinkling with a lively sense of humour, and his sage advice is freely sought and given upon general or personal matters.

He was one of the five young men sent to Hankow in 1909, and

is the only one still connected with the hospital. It is, therefore, fitting that he should write this summary, since he has been with the hospital from its earliest years. During the periods when foreigners had to evacuate from the city, he was prominent among the Chinese leaders who carried on the work. During several periods in the Sino-Japanese War he acted as hospital superintendent, and it is due to his wise guidance that the hospital finds itself in the position it is today. In his modesty he has not written of those more difficult times when his own contribution was so great. To know him, and to learn of his career of wisdom and loyalty, makes working in China so satisfying, and is a great help to all here during times of stress and difficulty.

J. C. N.

## We Cannot But Thank God

By CHANG PING-HUI, Translated by J. Colwill Newton

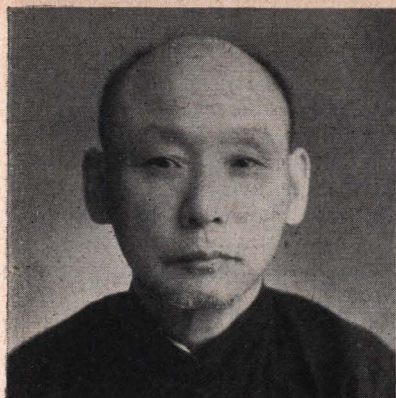
**T**HE Jenkins-Robertson Memorial Hospital in Sian was founded in 1902 by Dr. J. A. C. Smith in a hired building in the north-west quarter of the city. In 1903 a larger property was bought.

In 1904 a second doctor—Stanley Jenkins—arrived. New equipment was added and a

men's ward of twenty beds was opened. The clinic had become a hospital. Later a women's ward with ten beds was added. During the next few years the B.M.S. sent out Drs. Young, Robertson and Charter and a nurse.

In 1911 came the Revolution. Many Manchus lived in Sian at that time and fierce fighting raged





*Dr. Chang Ping-Hui*

between them and the revolutionary army. Wounded from both sides came to the hospital. Our doctors served the combatants night and day, finding in this opportunities to preach the gospel.

*Authorities Give Site.*—After the war the new authorities, in recognition of the devotion of our doctors, donated forty acres of land for use for the erection of a memorial hospital to Drs. Jenkins and Robertson. Money was raised in Britain for the completion of the buildings by the end of 1916.

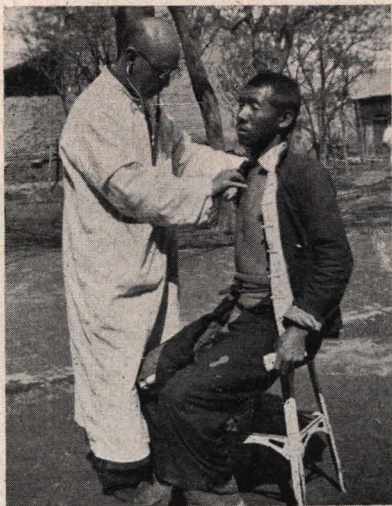
*Siege of Sian.*—In 1926 Sian was besieged for eight months. Thousands of people were wounded, ill or starving. Drs. Clement and Handley Stockley, then in charge of the hospital, assisted by Nurse Major and others, experienced severe difficulties owing to lack of supplies and food and the impossibility of getting anything into the city. But in spite of the suffering and deprivation, the ministry of healing and preaching continued without interruption.

*Anti-Foreign Movement.* In 1937 an anti-foreign and anti-Chris-

tian movement arose throughout China. During that tense time the hospital was specially protected by God. It escaped damage and continued its work, and thus proved that local people appreciated the help it had given them throughout the years.

*Sino-Japanese Conflict.*—In 1937 the Sino-Japanese conflict began. While China was defending her territory the hospital suffered damage. In February, 1939, a Japanese bomb exploded in the hospital compound and buildings and equipment suffered. Several workers were killed and injured, but no patient was harmed. We had to move to school premises in the east suburb which were empty through the evacuation of the children. During the eight years of defence against the Japanese the hospital continued its work.

Now, in the third year of peace, the school and hospital find it imperative to return to their



*Dr. Chang examines a patient*



original sites. In August this year we hope to return to the city premises which have undergone repair and extension. We have no alternative but to rebuild.

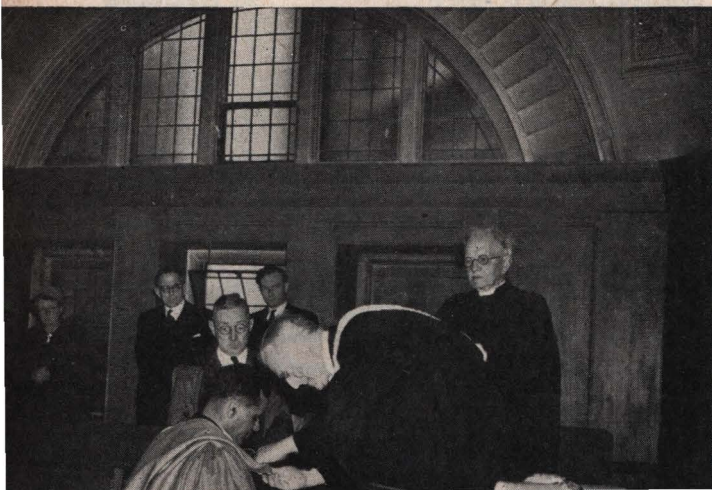
*Fifty Years of Evangelism.* A Christian hospital cares for the soul as well as for the body, and it therefore has a part in evangelism and a responsibility to preach to the people. We have six Chinese evangelists—three men and three women—and a foreign chaplain, who lead this work. Every morning at seven staff prayers are held in the chapel, followed by preaching in the wards and personal conversations with patients. Bible classes are also held for staff and students. Patients come from all districts and the seed sown comes to fruition in all the churches round. In this way additions are made to the church.

*Fifty Years of Healing.*—This hospital is the biggest and most efficient public hospital in Sian, and it serves as a model to others. Beginning with 20 beds, it increased to 40, then 60 and 80, and now, with its 100 beds, the accommodation is still inadequate. We still lack funds, medicines and equipment.

The contribution of the B.M.S. has been great. From the beginning until now many doctors and nurses have served here. We remember Drs. Jenkins, Robertson and Young because they gave their lives for the hospital and are buried here with us. Their children and relatives have come back to continue their work.\*

*Fifty Years of Medical Training.*—In 1909-1910 our first five students were sent to Hankow Medical College. From 1930 until now the hospital has sent students every year to study at Cheeloo, Hankow, Chungking and other places. These have returned as doctors, technicians, pharmacists and anæsthetists. This has been accomplished from hospital receipts and without financial help from abroad.

A nursing school was established in 1933 and over 100 nurses have been trained. Classes for technicians have been started, and those trained in them have gone to Government and other institutions in many places throughout China. Each year, too, internes from other medical colleges have served a further period of training with us. Thus from the view-



*A Ceremony in  
the Baptist  
Church House.  
Conferment of  
the D.D. of  
Serampore  
College on  
Professor C. E.  
Abraham*

(see p. 142)



point of medical education the work of our hospital has spread to all parts and indirectly benefited the health of all China's people.

Such is the history in brief of fifty years of Christian medical work in Sian. It has depended upon the zeal and sacrifice of those gone before and the help of the mission and other bodies.

But our greatest strength has been from God, Who loves the work of healing and has given us His abundant help. We cannot but praise Him for His grace.

\* Mrs. Burdett, sister of Dr. Jenkins; Drs. Margaret and Peter Jenkins, his children: Dr. Nancy Bywaters, niece of Dr. Robertson; and Rev. G. A. Young, nephew of Dr. Young.

# The New 100,000

By J. B. MIDDLEBROOK, M.A.

THE aim of the great campaign newly launched by the Society in face of the needs of our £250,000 programme is two-fold. We seek larger gifts from those who give already, and first contributions from new subscribers. In this article I concentrate on this tremendous business of securing 100,000 new subscribers.

Firstly, WHO ARE IN MIND? The answer is simple. We have in mind everybody in the churches who cannot be classed as a pledged and definite subscriber to B.M.S.; any who do not make an annual gift either in one amount or in quarterly, monthly or weekly instalments. It is not the purpose of this campaign to try to persuade churches or individuals to organise Sales of Work, Garden Parties, or social events of any kind, however acceptable their financial results and however many-sided their appeals. This campaign is far more radical and much more deeply seated. It is

concerned with Christian stewardship in relation to God's Kingdom. It is typically Baptist in that it seeks to identify the individual and to secure from him or her a personally defined relationship to overseas evangelism as represented by B.M.S. Would it not be a fact of spiritual and evangelical significance to the whole denomination if every new church member in his initial pledge of dedication were to include a promise of support to B.M.S. in prayer, service and giving? Such individual assessment, personally arrived at, in response to an intelligent and sympathetic appreciation of the spiritual needs of India, China, Africa, Ceylon and the West Indies, would give focus and direction to our denomination at the point where we need it most.

Secondly, WHAT OF THE TARGET OF 100,000? Let it be said at once that this is a shared target, with England, Wales, Scotland and Ireland all playing their honourable and



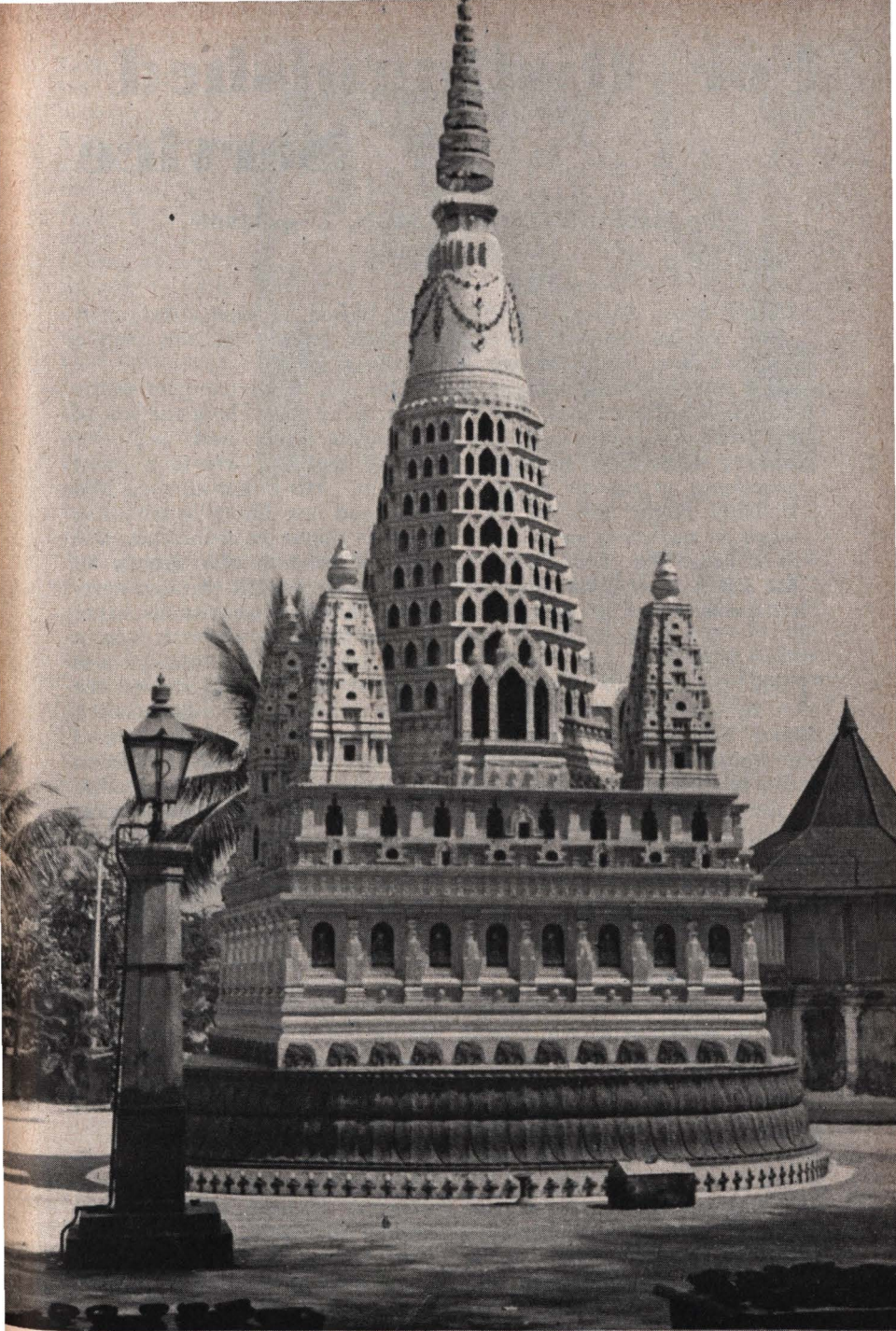
willing part. Wales, with her 110,000 Baptist church members, has volunteered to try to win 30,000 of these new subscribers, and hopes are high. In one English church already, a church with a magnificent record of giving, which includes a war-time gift of £2,500, some seventy new subscribers have been enrolled. The Summer Schools, it is heartily anticipated, will each have registered an excellent total. In fact, of course, young people will be the chief field of activity, and we do well to be confident, for B.M.S. has magnetic attraction for their spirit of adventure, their youthful vision and their respect for qualities of heroism and self-sacrifice. But even more than having a particular age group in mind, we seek to reach any who are in any way cold towards overseas missions, any who have succumbed to such clichés as "Leave them to their own religion," "There is plenty to do here," "The churches cannot afford it," etc., etc. Our campaign will have a strongly apologetic note, apologetic in the sense of explanation and interpretation, witness and counter-attack, and literature on these lines is available. We seek to break down opposition and to win new loyalties.

Thirdly, WHO WILL SECURE THESE NEW SUBSCRIBERS? Again, the answer is simple and immediate. New subscribers can best be won by old subscribers. The campaign therefore makes a double demand on present pledged supporters. First it asks for a scaling up of their gifts on the understanding that "all our present giving is out of date" and that our £250,000

programme can only be secured by matching rises in expenditure, especially overseas, with increases of giving from the home churches. Second, the campaign turns to present subscribers with every confidence as the recruiting agents for this new army of givers. Having themselves set the example of Christian stewardship, they will be all the more able to induce others to do the same; having examined the claims of the Society in respect of old and new needs, they will be all the more ready to approach others with the inescapable challenge.

THIS is easily the most straightforward campaign in which the denomination has been asked to join. It can begin at any time and in any place, and everyone may take part. It will proceed with the handing out of missionary boxes, the enrolment of Birthday Scheme subscribers, the signing of seven-year covenants, the promise of an annual subscription or the decision of the members of a Sunday School class to make regular gifts. No particular amount is specified as a minimum, much less as a maximum, contribution. The whole point of this great effort lies in the making of promises, the giving of pledges, the self-assessment of the individual, and the forging of personal links. The B.M.S. is seeking to enlarge the circle of those who are its loyal and trusted friends, whose love is shown in unwavering fidelity—spiritual, personal and financial—to the great objectives for which the Society has striven in humble and continuing endeavour since 1792.





*Architectural Achievement : A Temple in Colombo, Ceylon*



# For Distinguished Service

By MILLICENT B. SALMON, Léopoldville,  
Belgian Congo

*H.R.H. Prince Charles, Regent of the Belgians, recently toured Belgian Congo. He visited some of our mission stations, including Stanleyville, Yakusu and Léopoldville. One outcome of his visit to Léopoldville was the presentation of souvenir medals to thirty Congo men, five of whom are workers in our church in the native city. Mrs. Salmon has sent us some particulars of the ceremony and of these five men.*

THE presentation was made by the District Commissioner, Monsieur Brumagne, in the Magistrates' Court in the native city. Each man was called to the platform to receive his medal, and a most impressive description of his work was given.

Our pastor, *Daniel Nkomi*, had been chosen to represent the Christian community. He is a humble follower of the Lord Jesus and an outstanding Christian and a fine preacher. As he came to the platform wearing his white drill suit and black tie, the uniform of the Training Institute at Kimpese where he was trained, a beautiful smile broke over his face. As the District Commissioner congratulated him on his fine long unbroken service with the B.M.S., the Administrator, Monsieur Dendale, turned to the missionaries who were present

and bowed in acknowledgment of their service for the people in this land.

Our church secretary, *Mamadou Diop*, followed. He is the son of an Arab father and a Lower Congo mother. He is a great student. His father allowed him to attend our Thysville school so that he might learn to read. He then gave him the Koran to study. He read it through carefully. He then went to his father to explain that whilst it was a great book and Muhammed was a great man, the Jesus of the Bible was the one he had chosen to follow. So he was baptized and is now one of our finest unpaid evangelists. Mamadou works for the great Transport Company which maintains a fleet of steamers on the Upper Congo. It was for his long unbroken service in a most responsible position that he was chosen by the officials to receive a medal. The boys of the Sunday School of which he is the superintendent were represented at the presentation by *Daniel Wansadie*, who is their recorder and the son of Pastor Nkomi.

THE next man was *Kamba Samuel*, who represents the *Moanza Manteke* tribe in our church diaconate. He is a steady man who holds a difficult and responsible post on the railway.



Like Mamadou he is trustworthy. He has also a special job on the diaconate. Palavers which arise in the lives of our members are often brought to the church for settlement instead of to the law court, and Kamba acts, with three other deacons in the capacity of a judge in

the attempted settlement of these disputes. The District Commissioner commended him for his untiring service in the transport of goods by railroad in the interests of the people of this great colony.

David Madiamba works in the office of the Administrator. Every day hundreds of natives queue at the windows of this office to pay taxes, to be registered, to answer summonses, to lodge complaints, to be photographed and have fingerprints taken, and for many other purposes. The clerks who deal with these people of many tribes and tongues must be tactful and patient. David Madiamba can always be relied upon to be just and patient. He is an ex-scholar of our Wathen school.

The chief judge was also a



*The Men Who Received the Medals*

recipient of a medal. He is a member of a Lower River tribe and is now very old. He spends his days from 7.30 a.m. in the court listening to long accounts of quarrels, divorces and other unhappy situations. His fine character is revealed in his sane judgments and fair dealings with the people irrespective of their creed.

WE missionaries are proud of these men who are in active Christian service in this great city, and who received such public recognition. We rejoice with them in the great honour conferred upon them by the Prince. Pray for them as they seek to bring their fellow tribesmen to a saving knowledge of the Prince of Peace.

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*Cover Picture : Gorges of the Yangtse, China*





*Bible Training Institute, Sian, China: Miss F. M. Watson  
and the Rev. G. A. Young in centre*

## A Fine Welcome

By S. G. POUPARD

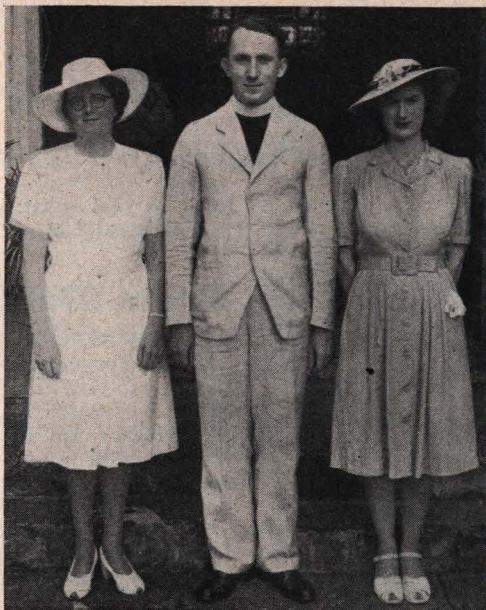
THE south villages of Trinidad contain a number of small churches which labour under heavy handicaps. After waiting two years my wife and I have settled in this area to undertake the oversight of these churches. It is clear already that there is a great opportunity here and that much work lies ahead. While we have sixteen churches in the Baptist Union, we have only five pastors, and one of these is blind and unable to work. According to our constitution, only pastors are qualified to administer the sacraments, with the result that each pastor has to be responsible for several churches. With one exception, these pastors live long distances from the churches to which they

minister, and this results in little effective pastoral work being done during the week. In addition, two of them are well advanced in years.

Much valuable work is also being done by our preachers, but the fact that several of them live at a considerable distance from their particular church means that little is possible apart from the regular Sunday services, especially in areas where transport is difficult. During the week these men are mainly employed on the land, but as this area is largely an abandoned cocoa district there is little income apart from ground provisions. A small monthly allowance is paid to these pastors and preachers to meet their travelling expenses.



THERE is great need for a better trained ministry in the south and a step towards this end will be the revival of the regular monthly preachers' class. Much more will have to be undertaken to equip these men upon whom so much depends. The need for



*Rev. and Mrs. S. G. Poupard and Miss Waggott*

more pastors is also urgent, and this matter will occupy much of our thoughts and prayers. The state of church buildings is a constant burden which can be eased only by adequate support both by the people themselves and the Society at home. One church building is in a dangerous condition and others need urgent repairs or entire re-building. In some churches efforts are being made to raise building funds.

THE constant removal of younger members to the larger towns in search of employment is another problem. Until recently San Fernando, the second largest town with 28,888 people, was without a Baptist church. In the last few months Pastor Chapman, who has been acting-superintendent in the south for

the past two years, has been holding services in a rented hall with encouraging results. If this work succeeds it should provide a future spiritual home for our members from the country districts.

No final decision has been taken as to the building of a

new school at Fifth Company. If this can be erected it will prove a stimulus to all our people. The only Baptist day school in the colony uses the church building, which is in bad condition and much overcrowded. We also look forward to the day when we shall begin building the Lewis Inniss Memorial Church at Fifth Company.

Mr. B. J. Sowell, the American Vice-Consul, who is from Virginia and a member of our St. John's Church, Port of Spain, recently addressed our pastors' and helpers' meeting. As our cause in the south owes its origin to the negroes of the Southern States who fought with the British Army in the American War of Independence and who later settled here, an interesting link was renewed by his visit.



# World News

**L**OOKING back over my first year in India, I can truly thank God for all His providential care, leading and wisdom. I have come to realise more and more that it is not our doing for God that matters, but rather it is getting to know Him more and more as the day's pass. That is the secret of real witness for Him. We have been most conscious of being upheld by your prayers. We are all co-workers in this great task entrusted to us.

JEAN McLELLAN



Gladys M. Seymour,  
Buckingham Church, Bristol,  
and Hainault Church, Ilford;  
Recruit for Sian, China

## Standing Alone

**A** FEW weeks ago I cycled to a village four miles from Bhiwani where there is one Christian family. We went into the small courtyard of their house and were greeted by the husband, wife and family. They provided us with a rope bed on which to sit, and presently a number of people gathered round. We sang a number of *bhajans* (choruses) after which the man read a portion from St. John's Gospel. Miss Lewis produced Bible pictures and told the stories to the children. After a short prayer we sang more *bhajans* before leaving. We hoped that

something of what had been said might reveal Christ's love to them.

WINIFRED GOW

## From Berhampur

**T**HIS week one of our staff nurses now in training for her midwifery received a prize. She is first in Orissa for 1947, and we are pleased that she has received this honour. Our nurses are a happy crowd and eager to learn, but they don't always find it easy to practise what they have learnt. The custom of unclean jobs being reserved for the lowest caste is still ingrained in them and dies hard. Yet last week, when our sweepers went on strike, they all showed a wonderful spirit of co-operation and help.

DOROTHY MOUNT

## Christian Homes

**W**E in Lushai are trying to emphasise the Christian home this year, and Presbytery agreed that one week-end in May should be set apart in each village for the Christian Home Festival. We are trying to encourage people to clean and decorate their houses, to eat together, to have family prayers and to make their homes really Christian. One of our Christian leaders asked for a new hymn suitable for the occasion, and as no one felt moved to compose one at short notice, we asked him to translate the hymn, *Jesus, the children are calling*.

## A Great Step Forward

**M**R. WELLS, our India secretary, has just paid us a visit, and while he was here we took a great step forward. A joint committee was



set up, consisting of eight representatives from Presbytery and the ten missionaries, of whom one or two are usually on furlough. This committee is to carry on the work of the mission which was formerly run by the missionaries. This is a big step forward, and we ask you to uphold us and the leaders of the Lushai Church in these momentous days.

FRANK AND FLORENCE RAPER

## **Young Worshippers in Lushai**

**T**HE Young Worshippers' League, started by Miss Oliver some years ago, has met with great success. Formerly the children in Serkawn attended church irregularly, but now some forty to sixty come very regularly in the morning and often to the evening service as well. Their bright faces and eager attention must help the preacher. After three years' perfect attendance they receive a New Testament (the whole Bible is not yet translated into Lushai), and many have won this coveted prize. Branches of the Y.W.L. have been formed in many of the villages.

## **A Hymn in China**

**I**T was the seventy-fifth birthday party of Yen Mei Yung and, while we were waiting for dinner, another old lady asked her if she could remember a hymn Mrs. Duncan had taught them about death being like the Jordan, and Jesus waiting to welcome them as they crossed. Mei Yung knew the tune, and they tried together to recapture the words, when suddenly she remembered she had written them down at the time. She proceeded to unearth an old exercise book, written in 1893; and then four of them, the youngest sixty-eight and the oldest seventy-five, stood up and sang those words of comfort they had learnt over fifty years before.

It was most moving, and I wished our grandmothers, whose sacrificial giving had sent Mrs. Duncan to China, could have seen and heard them!

DOROTHY J. CURTIS

## **The Church is Vigorous**

**F**ROM Sinchow, Shansi, the Rev. J. Henderson Smith reports that after six months' work in that city, to which he was the first missionary to return to live, the church is very vigorous. The baptisms last summer have been followed by a keen desire for Bible study, and special courses have been arranged during the slack time in the villages before the spring planting begins.

## **Clothes' Pegs for China**

**M**RS. MADGE, who is waiting to return to work in Taiyuan hospital, has made a novel appeal to several women's meetings for clothes' pegs for the hospital laundry, and has already received nearly two hundred.

## **Student Nurses**

**H**ERE they are then, at Sona Bata, spending busy days in adding to their knowledge and technique. They gaze into microscopes, examine a skeleton, become familiar with modern medicines, and spend hours each day ministering sympathetically and helpfully to the hundreds of sick people who come into the hospital in constant streams from an area covering many thousands of square miles. They learn, and others learn too, that in this suffering world there is an imperative demand for service in the name of Him who "went about doing good and healing all that were oppressed." They are putting their Christian faith into action.

A.B.F.M.S. *Congo News Letter*



## 344,227 Farthings

A LONDON evening newspaper announced recently that Trinity Sunday School, Bexleyheath, Kent, had collected 344,227 farthings for the B.M.S.

This effort began thirty-two years ago during the first World War, when a missionary-minded teacher induced her class of girls to raise 1,236 farthings. It was immediately adopted by the whole school and has continued without a break. During the second World War Bexleyheath was in bomb alley. Trinity Church was put out of action and heavy damage to surrounding property was caused by flying bombs. The Sunday School sometimes met with more teachers than scholars present. But the Farthing Effort was carried on, and the average annual number of farthings—10,000—was exceeded in four of the five war years.

Farthings are brought by scholars

and teachers each Sunday and placed in the class missionary bags with the regular weekly offerings. Many scholars also act as collecting agents and gather farthings from members of the church and congregation, parents and friends. These are brought to swell the annual Farthing Collection which is a feature of Missionary Sunday.

All the Sunday School offerings, with the exception of two each year, are devoted to the B.M.S. Last year, including the Farthing Effort and the Gift and Self-Denial Collection, £72 was raised.

We congratulate and thank Trinity Sunday School for this fine, sustained effort, and in particular the superintendent and teachers who have led successive generations of children in its maintenance. We commend it to Sunday Schools everywhere.

## Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—Pray for *Delhi* where the political changes and communal upheavals have greatly affected the character of our work. Missionaries and Indian workers need special grace and wisdom as they face the future.

*Second Week.*—*Palwal* is the scene of church and evangelistic work, of men's and women's hospitals, and of work among women and girls. *Baraut* has seen advance in village efforts. Both call for prayer that the work may be consolidated and still further extended.

*Third Week.*—Serious difficulties in *Agra* have brought anxiety and heartache to our missionaries and call for intercession that the work may not be hindered. The varied witness in *Bhiwani* is cause for thanksgiving and prayer that the Word may have free course.

*Fourth Week.*—Activities in *Bihar*, North India, include work among students, lepers, men, women and children. Indian workers in charge in some places will be strengthened by the prayers of people at home.

## Honouring Professor Abraham

A LARGE company gathered in the Church House on July 6th to take part in the conferment of the degree of Doctor of Divinity (*honoris causa*) of Serampore College on the Rev. C. E. Abraham, M.A., B.D., Professor of History and Moral Philosophy and Registrar at the College, and temporarily William Paton Lecturer in the Selly Oak Colleges, Birmingham. Mr. C. T. Le Quesne, K.C.,

Master of Serampore College, presided. Professor Abraham was presented by the Rev. H. R. Williamson, M.A., B.D., D.Lit., who recited his qualifications and varied services. After the presentation and robing, Professor Abraham spoke of the ecumenical scope of Serampore and its far-reaching contribution in providing an equipped ministry for the Indian Church.



## MISSIONARY SECRETARIES

**D**OES your Church know about Eltham College and Walthamstow Hall—the Schools for Missionaries' Children, where the majority of our B.M.S. missionaries' children spend their boarding school life and where so much is done for them in the absence of their parents? If in your

autumn programme you would like to give an evening to this side of missionary work, we will gladly send you a speaker with appropriate literature. Please apply to:—Miss P. D. Groves, Schools for Missionaries' Children, Livingstone House, 42, Broadway, London, S.W.1.

### ACKNOWLEDGMENTS

**T**HE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund.*—Anonymous, £5; Anonymous, £1 10s.; Anonymous, £1 10s.; A Thanksgiving, £5. *Medical Fund.*—Innes, Florence I. (India), 5s.; V. G. B. Baptist Times Reader, £2. *Deficit Fund.*—Anonymous, £2; Baptist Holiday Centre, Sea View, £5 10s.; M. L. (Worcester), £2. *Building of Hathin Church.*—Anonymous £25.

Spurgeon's Orphan Homes acknowledge 10s. from Anon.

#### Arrivals

- 5th June, Miss M. Coles, from Léopoldville, and Miss M. A. Fasham, from Yalemba.
- 13th June, Rev. E. T. and Mrs. Stuart, from Kasauli.
- 14th June, Rev. J. S. Harris, from Tsinan.
- 15th June, Rev. A. R. D. Simpson, from Yalemba.

- 18th June, Miss K. M. Lewis, from Bhiwani.
- 10th July, Dr. and Mrs. R. E. Holmes, from Yakusu.

#### Departure

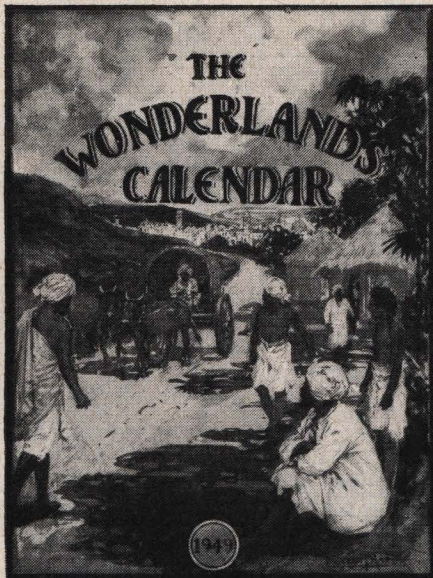
- 21st June, Miss G. E. Lowman, for Bolobo.

#### Births

- 12th June, at Calcutta, to Mr. and Mrs. B. G. Ellis, a son (John Christopher).
- 30th June, at Romford, to Rev. H. W. and Mrs. Kitson, a son (Murray Richard).
- 1st July, at Sian, to Dr. and Mrs. S. L. Henderson Smith, a son (Richard).

#### Deaths

- 2nd July, at Bristol, Mr. T. F. Williams, member of General Committee and Chairman of India and Ceylon Sub-Committee.
- 8th July, at Sutton, Mrs. A. R. Stonelake, Congo Mission, 1899-1933.



A NEW CALENDAR TO  
HELP BRITISH CHILDREN  
IN UNDERSTANDING  
THE CHILDREN OF INDIA

HOW DO THEY LIVE ?

TO WHAT SCHOOLS CAN  
THEY GO ?

WHO CARES FOR THEM  
IN SICKNESS ?

THIS IS A FRIENDSHIP  
CALENDAR, IN FULL  
COLOUR, AND WITH  
GUIDED PRAYER MONTH  
BY MONTH.

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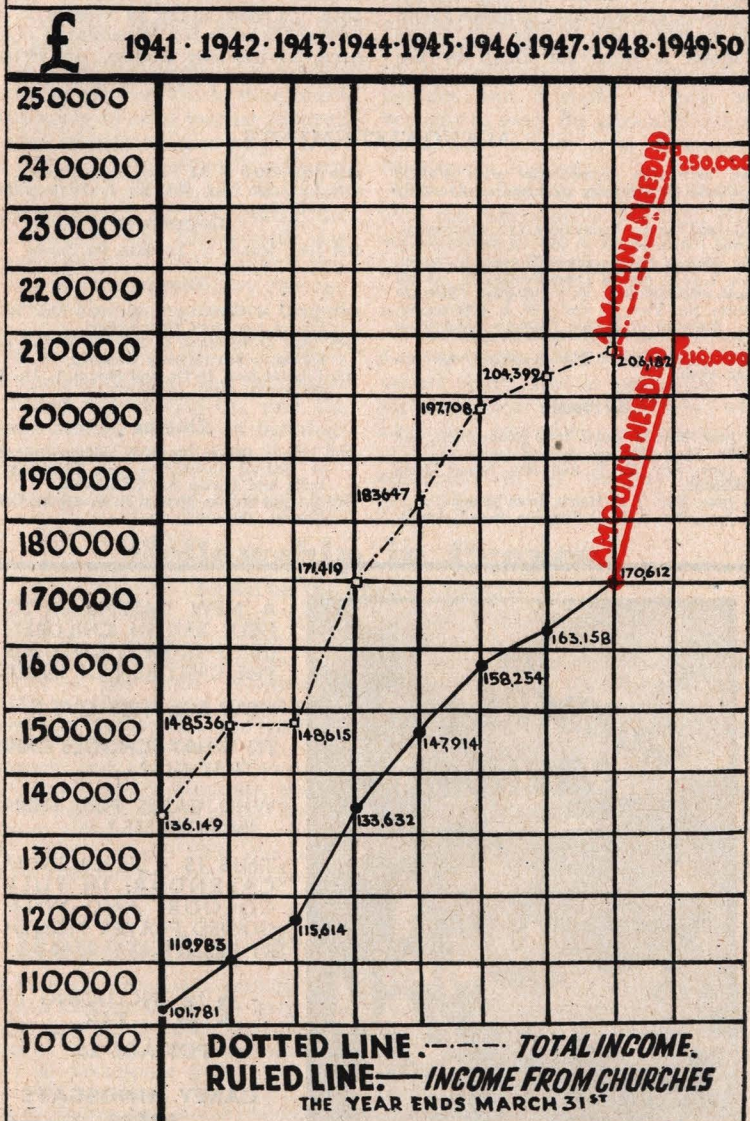
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# OUR INCOME



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# *Missionary Herald*

THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST

**OCTOBER, 1948**



# The Society's Birthday

OCTOBER 2ND is the Society's Birthday, and its celebration calls for an effort to understand its origin and challenges us to recapture its original spirit and momentum. The space at my disposal is all too brief for so great an undertaking, but the following three points call for attention :

(1) The formation of the B.M.S. in 1792 resulted from a theological movement which widened the range and scope of evangelism, substituting for a restrictive view of election a wider range of redemptive grace. Instead of working within the framework of a doctrine as presented by Ryland, with his "Sit down, young man," a doctrine that left conversion to the direct processes of God, Baptists, thanks to Andrew Fuller, broke through into the belief that the message of redemption in Christ must be offered by God's messengers to all. Is such a new doctrinal view and drive needed today?

(2) October 2nd, Kettering, 1792, could not have happened at that date unless Captain Cook had published accounts of the voyages he had made, records of which were read by William Carey. Carey's *Enquiry* is a religious presentation of Cook's new and enlarged view of the world, a presentation that drew the moral for the Church in terms of evangelical opportunity. Carey startled his generation with the statistics of heathenism! Today, we also see the world with

new eyes, the whole world and yet a shrinking, divided and embittered world. Do we see its heathenism in terms of missionary challenge?

(3) This new theological understanding and this wider vision of the world, in coming to Baptists in the years preceding 1792, came to a denomination whose principles were evangelical or nothing. Baptists, with their gathered churches, their fundamental reference to the New Testament and their double emphasis on Believers' Baptism and the Lord's Supper, were essentially good ground for seed of this kind, and so they are today. Though the Baptist tree may not be luxuriant in foliage, it is full of sap and its future is promising. With a polity of omnicompetence, under the direction of the Holy Spirit, for each local church, and in furtherance of the mind of Christ, we are a denomination free for immediate evangelism at all times. Are we ready now?

Let us then celebrate the Society's Birthday not only with a birthday present adequate to the occasion, but with minds that realise the importance of re-gripping the New Testament doctrine of evangelism; with eyes that see the modern world in all the tragedy of new and old estrangements from God, and with practical energy that makes Baptist principles an effective programme of action at home and abroad. J. B. MIDDLEBROOK



*Yalemba, Upper Congo, founded in 1905, was Grenfell's last station. He died in the following year at Basoko, a State post nearby. This church and the new Training Institute perpetuate his life and work.*



*Yalemba Church—A Memorial to George Grenfell*

# Training Congo's Women

By EILEEN M. YOUNG, Yalemba, Upper Congo

THE first year of the Grenfell Training Institute — made possible by the Ter-Jubilee Celebrations Fund—is over, and the students have dispersed. We are confident that this Teacher Training is the thing most needed on all our upper river stations. Let me give you a picture of the work among the women.

When they arrived here in August, 1947, most were illiterate, or nearly so. They were poorly clad and very scared and sad at having to part from their village friends for a whole year. They were totally undisciplined. The first ten days were occupied with getting their houses in order and in work on the small vegetable

gardens nearby. Then school began in earnest.

Each morning at 5.30 the sentry drummed out his message, "Get up and wash yourselves, wash yourselves." Then breakfast had to be cooked, and the children to be fed and washed too, if time permitted. At 8 o'clock the church bell rang to call all—men, women and children—to prayers. School began at 8.30. The children were sent to the village to work or play, while their mothers settled down to the wearisome task of grappling with their letters. After a few months, elation came as these women realised that they could read simple words like "book,"



“canoe,” “food” and “house.” From then onwards there was a race to see who could “overcome” first.

Alongside this the women were learning to wield a pencil. The shaky, squiggly lines that would keep crawling all over the paper were a sore trial, but after six months things began to take shape. Other classes were equally strange. Sewing—oh, the blood that flowed during those first weeks!—knitting, singing and preaching classes. The first garments were sun-suits for the toddlers. Woollies, vests and more sun-suits followed, and the final task was an embroidered tablecloth. Even old *Molondo*, the mother of nine living children and several others who had died, managed to take home a pretty cloth which will grace her home or the table in the local school chapel when special visitors arrive.

At 11.15 the women hurried to collect tools and to work in their gardens until 3.30, when they returned with greens for the evening meal and firewood with which to cook it. On Fridays we inspected all their houses to make sure that at least once a week the homes got a good airing and cleaning.

**H**ERE is the story of *Mikanda*. She arrived last August with a messy cloth round her body and a set of well-filed teeth, bringing four children with her. She learnt to read and is now the proud possessor of a New Testament. She has her tablecloth and a collection of woollies and sun-suits which she has made. More than this, she has returned

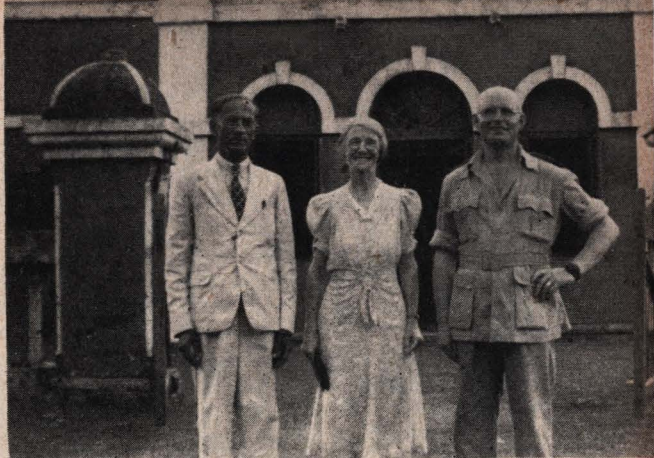
to her village with a new way of life. Her little family is no longer dirty with sores. The children are clean and bright and well-cared for. At meals they no longer sit on the floor and grab eats from the cooking-pot. Instead they gather round the table and are well-mannered. We can picture *Mikanda* gathering the women of her village about her to teach them this new way of living and to help her husband preach and teach the good news of Jesus Christ.

**N**AOMI came here with some knowledge of reading, but writing, sewing and arithmetic were beyond her ken. She early showed gifts of leadership. In February her baby fell ill. Naomi determined she would not fly to the old native remedies and was to be found each day at the hospital. The baby died. This little family was away from its own people, but despite their grief they behaved in a remarkable way. There was weeping and heartache, but no customary rolling in the dust and painting the body, no wailing and screaming. In their grief Naomi and her husband were witnessing to the power of the Holy Spirit to change lives.

Eight other women have left us to join their husbands in the task of winning men and women for the Kingdom. We are confident that each is better for having been here, and is ready and eager to spread abroad the knowledge she has gained that through Christ all things are possible and that He is the Saviour of the world.



*From the days of Carey B.M.S. missionaries have led in Bible translation and publication. The Orissa Mission Press is evidence of this. So is the larger Press in Calcutta.*



*Rev. and Mrs. E. R. Lazarus, with Flight-Lieutenant Bussey  
Rye Lane Church, Peckham, outside the Cuttack Mission Press*

# Orissa Mission Press

By L. R. HAZLETON, Cuttack, India

**T**HIS printing press is now over a hundred years old. Since its inception in 1830 it has had many ups and downs, and many periods of usefulness to, and dependence upon, the Baptist Missionary Society. It was started to produce the Bible and auxiliary literature in the Oriya language, and during its most useful period it was the chief source of supply for school books used in the province of Orissa.

In those days books for Orissa schools were translations of English books. But the difficulties of trying to teach Indian boys with illustrations drawn from English life led inspectors and principals to write books with an Indian background, and to establish their

own presses for their production. The Orissa Mission Press first began to feel the loss of this type of work during the world slump from 1930 to 1934, and it became increasingly obvious that new lines of production must be found if it was to continue. Succeeding Press superintendents tried various ways of finding new productions, but only succeeded in spending Press reserves, until, in 1938, it was decided to close down.

During its history the Press had produced various editions of the Oriya Bible, as well as aids to Bible study, Sunday School lesson notes, and monthly periodicals. The first Bible translation was made by William Carey in 1815, though the New Testament had



been published six years earlier. Since then one Translation Committee or another, usually composed of two or three Indian colleagues working with one or more missionaries, has revised and re-revised manuscripts for each edition. This ensured that each was produced in accordance with changes in Oriya, and that the construction and syntax of each sentence could be understood and followed by the maximum number of dialects used in the province.

At the end of 1938 the superintendent recommended to the Home Committee that the Press should close down and that any further Bible editions and similar productions should be printed and published by the larger Calcutta Press. The Home Committee in response sought the mind of the Orissa Central Church Council, with the result that the Press was made over to the Council which has since run it.

**T**HE Press now faces an entirely new outlook. The Act of Independence granted to India in 1947 has stirred the people of Orissa, as of other provinces, to bring to a head desires and ambitions that have lain dormant for many years. New projects combined with this new outlook should mean greater activity in every walk of life. This will result in a greater need

for printing and the printed word, not only in Orissa, but throughout India. This can mean more work for the Orissa Mission Press. But we need more machinery.

Because of our lean years no modern machinery has been purchased, with the result that most of the work has to be done by hand. This is an extremely laborious and costly method of production in days of high wages. Think of 20,000 copies of a book, each one of which must be sewn by hand. Think of 20,000 covers to be made individually and separately by hand. Think of 235 pages of type to make that book, each to be composed by hand. This is an example of a piece of work begun last year.

Without modern machinery in every department the Press will probably fail to get a hold on the extra work now available, for it will be taken to more up-to-date presses, and we shall be faced once again with the possibility of closing down.

The Press is of direct value to the Orissa Central Church Council because it employs and gives training to the Christian community in India. It helps evangelism and the development of Christian character because it prints and publishes the Bible and Christian literature. With increased resources in equipment it can be a useful source of support to the Church Council and the B.M.S.

## Centenary Commemoration

**T**HE Centenary Commemoration Meeting of the London Baptist Monthly Missionary Conference will be held in The Alliance Hall, Palmer Street, Westminster, S.W.1, on Tues-

day, 5th October, at 6.30 p.m. All past and present members and other friends are welcome. Brief addresses will be given by past Presidents and others.





*A Word by the Wayside*





*Missionary doctors and nurses devote much time to training Christian young people of the countries in which they labour to become qualified medical workers. Thus the range of their work is widened.*

*Chinese Hospital Nurses with Dr. S. L. Henderson Smith*

# Among China's Border Tribes

By W. S. UPCHURCH

*The B.M.S. is associated with a new work sponsored by the Church of Christ in China among Border tribes in the south-west. The Rev. and Mrs. W. S. Upchurch represent our Society, and it is hoped that other missionaries will join them.*

I WRITE this from our Summer School at San I Hsin Ts'un at the foot of Hsiao Kow Shan, forty miles from Sichang. It is the agricultural station of the Border Mission in the care of Mr. Mi Shia Ta, a Shensi man, a graduate of Ginling University, and a fine Christian who is working on the idea of teaching the Lolo tribes better methods, so as to obviate the Chinese craving for a certain narcotic—the great curse by which they get rich and arm themselves.

Four years ago a summer school

for students and Christians was held at a lake temple near Sichang, and in reviving it this year we are covering all four phases of the Border Tribes' mission work—evangelism, medicine, agricultural production and education. The American Baptists and the China Inland Mission also sent representatives, and we number thirty people. We could have had a hundred if food and money supplies permitted. The members pay half the cost and the Church of Christ in China pays the other half.

Discussion groups on religious and ethical problems are lively and centre mostly on temptation and pain, human suffering and war, especially as our theme is Mark x, 45. We hope that some of the students who are members of the second Christian group



will give the rest of their vacation to voluntary work among the Lolos in the adjacent mountains.

FROM my window I can see three waterfalls of fifty feet each and, a thousand feet below, the eyries of the tribesmen perched on buttresses of the mountain. In the evening I take my accordion and go with a group to nearby Chinese villages on the plain. Twenty years ago these had chapels and preachers, but after the American Baptists left nothing was done until we took this farm. We have renovated and revived three of the five chapels and have put national health nurses into them, but have a pastor for only one. One local man and one local woman evangelist are also working, but they are not yet ready to be left on their own. Two men recently baptized have come on wonderfully at open-air meetings.

It is urgently necessary to have local people to work among these Lolo village folk. For one thing, they cannot understand our Chinese. The mountain tribesmen obviously despise the lowland villagers, and this makes our greatest difficulty in evangelising, teaching, or any way of opening work amongst these upstanding proud barbarians. We as foreigners can go in and out readily among the Lolos, but that not only fails to heal the breach, but acerbates it from the

Chinese side! So you will see how careful we have to be, in our success among the Lolos, not to tread on Chinese susceptibilities and pride.

The China Inland Mission have had great success in evangelism in Yunnan and have enrolled a church of 10,000 tribesmen, but this has not healed the long-standing enmity between them and the Chinese, who are extremely jealous of their popularity.

WE were cheered this week by the unexpected arrival of two lads from Tsingchow in Shantung. They are Church of Christ in China Baptists, influenced by the Yesu Chia-T'ing (the Home Church of Jesus) to give up all and come forth. Their two months' travel was accomplished by faith alone, with the help of Christ's "little ones." They are working well with us.

Our chief need is to form a strong local council so that the Church may assume more responsibility and rely less on the leadership of those of us who have come from outside. Missionaries who come here must keep pushing the Chinese Christians from the rear and be willing to live as near to their standards as possible.

Mr. Upchurch asks for religious film strips to use with his projector in evangelistic work. Offers will be welcomed by Dr. Williamson at the Mission House.

## Baptist Students' Federation

MR. J. L. ASTON, Department of Metallurgy, St. George's Square, Sheffield 1, President of the Baptist Students' Federation, will welcome the names and addresses of

all students entering universities, colleges, teaching hospitals and other centres of learning, so that they may be put into touch with Baptist Societies and ministers.



# In Indian Villages

By DOROTHY EVANS, Barisal, Bengal



*An Indian Hill Woman*

I AM getting quite experienced at packing a bedding roll and setting off on journeys of anything up to thirty-six hours. One journey was to the village of Koligram for a conference of the sixty-nine churches in our area.

Miss Biswas and I set off one morning at 10 o'clock on the steamer, and we travelled all day along winding rivers until midnight, when we reached the place where we had to change steamers. We had to wait, with 500 other people, three hours before the next steamer arrived. Imagine our dismay when it came alongside to stop just out of reach, while the people on board shouted that it was so full that no one else could get on! We managed to push

our way through the crowd to explain to the ticket collector that we had reserved accommodation. After two hours, just as dawn was breaking, they decided to let Miss Biswas and me on board. They pushed out a single plank for us to walk on. When we reached the ladies' cabin we thought had been booked, we found it occupied, so we spent the time in the dining-room, Miss Biswas sleeping on a camp-bed and I on the table. We arrived at Koligram about eleven o'clock.

The Conference lasted four days. Both Bengali and European speakers took as their theme *Jesus is Lord*. I found it hard going, as I could only understand a little of what was said, especially as



*Indian Hill Children*





*Indian Evangelist at Work in the Hills* (see page 157)

one meeting lasted over eight hours.

On the Sunday morning 300 or so of us sat down to a communion service. Time and again the deacons had to return to the table to have the plates or glasses replenished. How symbolic this is of the state of affairs in our district. The workers have so much to do and the need of our people is so great.

ONE Sunday morning Mr. Wenger and I set out to cycle to a village fifteen miles away. The roads sometimes had ruts ten inches deep and twenty yards long, and the mud clogged our chains. We crossed two ferries and eventually reached the Eleventh Milestone. Here village boys were waiting to take us over rice fields and round sugar-cane plantations. The sun grew hotter, and after I had crossed my first bamboo bridge, we reached the Christian village. We were greeted most cordially, as three

months had passed since the last missionary visited them to hold a communion service.

We sat barefooted and cross-legged on a mud floor. Around us were bamboo-plaited walls, and over us a corrugated iron roof. The communion table was a raised mud platform, covered with a piece of white paper. The elements were brought in—two hard biscuits on an enamelled plate and two tumblers full of the syrup the people use daily for sweetening. I sat among the women and was impressed by their earnest prayers. How they longed for the forgiveness of Christ and for His grace made clear to them in this service. And because of our coming to them this was possible.

After the service their first words were: "We have someone here who wants to be baptized. When can you examine him and when can he be baptized?" What help we can give in building up the fellowship of the Church!



# World News

**"YOUR** prayers matter. You can by your intercession release in us untold spiritual power. Pray for us as we study the language, for the work in the hospital among the patients and infirmiers, and above all, pray that we may at all times be filled with the spirit of Christ our Saviour, that we may abide in Him and in His love, so that we may be worthy ambassadors for Him."

J. T. & M. GRAY  
(Recently arrived at Yakusu.)

## Opportunities : No Difficulty

**WE** expect there may be trouble in this province (Shensi) now the harvest is over. I am going back to San Yuan in time for a summer school committee and the opening of the *Kuang Jen I Yuan* (Jenkins-Robertson Memorial Hospital) Branch Hospital in San Yuan. We are hoping for peace to get the new venture established. There is no difficulty in these days in getting opportunities for teaching and preaching. Folk are keen to hear. The preaching hall in San Yuan is always well attended, and the number of Bible classes we can hold is limited only by our staff.

JEAN BELL

## In North Shensi

**SOME** of our Church areas in North Shensi and great sections of the land north of the Yangtse are cut off from the fellowship of the rest of the Church in China. It seems as though the Church there is in for a period of testing and trial. Missionaries have generally been driven out or have left. Part of the difficulty is that in attempts to stay,

Chinese leaders have sometimes been compromised and afterwards have had to suffer. The opinion of Chinese leaders from North China is that organised Christianity will have to go underground for the time being, and services and meetings will have to be in small groups.

## What It Means

**CAN** we imagine what this means? Think of your minister being taken from you and normal meetings for fellowship being either disallowed or by indirect ways being made impossible. Imagine living in conditions where anyone can accuse you through enmity, and bring about your ruin, where there is the constant fear of force and persecution, and where the Communist Party has the final word in all things. We know many of our leaders will stand firm in the faith and witness, but it may be a costly stand for them even as it has been already for Christians in other parts.

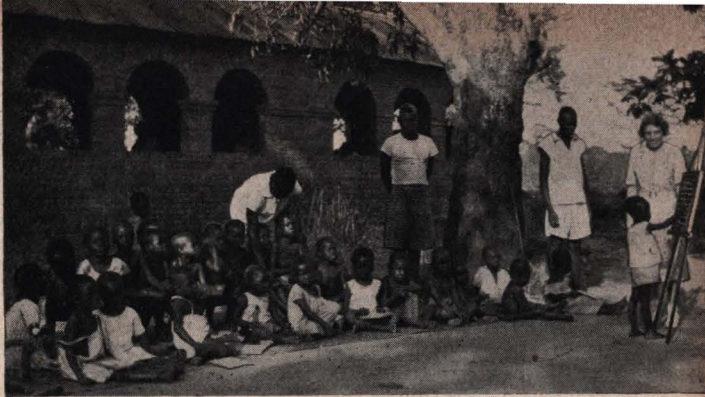
## Visited in Prison

**MISS** WATSON and our woman evangelist regularly visit the women's prison and hold services. I went with them. We entered a room where forty or fifty women spend most of their time. A number of the women chatted with us and it was evident that we were regarded as friends. Most gathered round to sing hymns and to listen to the address. Before we left all stood and prayed aloud for a few minutes. All was as reverent as if we had been in church. Some of the women have confessed Christ.

VERA HARRISON



*Work among boys and girls is essential. In our schools body, mind and spirit are brought into touch with the Gospel.*



*Talemba Schoolchildren with Miss Howard (see page 147)*

## Training for Service

SEVENTEEN nursing students—12 girls and 5 boys—began their course in Sian hospital last March. They are a lively bunch, friendly and even sometimes cheeky. I have divided them into two groups, and give each group two hours' nursing classes a day for four days each week. The fifth day they take English, and my Chinese assistant takes them for bandaging classes. They also attend classes in anatomy, physiology, hygiene, Chinese language, and so on. Five are professing Christians. I long that the others may come into a definite knowledge of Christ as Saviour and Lord before they leave us in three years time. Pray for them, please.

GRACE H. STAGEMAN

## At a Low Ebb

IN some ways our journey of nearly a fortnight through the villages in the Yakusu district was very disappointing. Church work is generally at a low ebb. Folk are tired of the effort to live the Christian life, and a spirit of apathy and indifference reigns in many villages. There are a few bright spots where aggressive work is being carried on in spite of, perhaps because of, many difficulties and much opposition.

## Bright Spots

THE infirmiers trained at Yakusu Hospital are working extremely well on the whole. Their job is no sinecure. Two of them are each treating over 100 patients a day. Most of them cycle to two or three injection centres every week, and all hold regular services week in and week out. In two places the only bright spots spiritually were the infirmier's house and compound.

E. M. AND S. G. BROWNE

## To His Own People

MISS BRITNELL writes about an evangelist, Kalam Singh, who works in Himalayan villages among people who are primitive and desperately poor. The majority of the people have no more than one large living-room with a door, but without windows, and often domestic animals share the shelter of the same dwelling. "Kalam is only a convert of two years' standing. He never loses an opportunity to speak to a soul in the villages or on the paths."

**The Baptists. Who are They?** By HENRY TURNER. 3d. (postage id.).

A USEFUL booklet for putting into the hands of enquirers. From the author, 25, Circus Drive, Dennistoun, Glasgow, E.I.



# AMONG

## NEW BOOKS

**The Book of the Revelation.** By J. O. BARRETT. 128 pp. Cloth. 5s. (by post 5s. 4d.). Carey Kingsgate Press.

**THIS** is a further volume in the series entitled *The Missionary Message of the New Testament*, in which have already appeared one on *The Acts of the Apostles*, by F. Townley Lord, and another on the *Epistle to the Romans*, by Henry Cook, and others are in preparation.

The object of these books is to show that the New Testament is essentially a missionary book, and to relate the message "to present-day conditions of life." That sets a vast scope and also a limitation.

A commentary of that kind on *The Book of the Revelation* calls for certain features. We need first of all a competent guide who sees the pattern of the way and can show it to his readers. Mr. Barrett is such a guide. And we also need someone who has sufficient knowledge of the times and conditions in which the book first appeared to tell us what that book would mean to those to whom it was addressed. Mr. Barrett has that knowledge. We also need someone who has imagination so that the book may speak to us to-day. Mr. Barrett has that imagination.

A paragraph at the close of the first chapter gives the note to the whole commentary: "Revelation has sometimes been described as 'A Tract for the Times.' The phrase holds an important element of truth. We cannot doubt that in the forefront of John's mind were the churches in Asia Minor, their needs and dangers and opportunities. It was his purpose, under God's guidance, to raise them to a high sense of destiny, that in the testing times ahead they might not be found wanting. . . . The living God still speaks through the words of His servant, and to-day, as in the days when men first eagerly heard or read the message of Revelation, it has power to rekindle faith and hope and to renew the spirit of dedication."

So, through these pages, Mr. Barrett

leads us to learn what the book sought to do to those early readers and how it helps us to-day.

It is to be commended most heartily and most thankfully.

B. GREY GRIFFITH

**The Cross in the Sugar Field.** By ERNEST BOOTH. 72 pp., 33 illustrations. Cloth. 3s. 6d. (postage 3d.).

**WITH** the growing restoration of links between the B.M.S. and the West Indies, books that deal with that part of the world are of value to us. This book is the result of a visit by an able observer. It sets present Christian work and problems against an historic background. Written specially with Methodism in mind, much of what it contains is of importance to Baptists.

**A Very Gallant Gentleman.** By H. L. HEMMENS. 24 pp. 6d. (postage 1d.). Carey Kingsgate Press.

**THIS** tribute to the Rev. C. T. Byford is well merited, for its subject exercised a varied and successful ministry in Australia, China, Britain and the Continent. Becoming a victim to an incurable complaint, he triumphed over pain, and for the last thirty years of his life served a world-wide fellowship of his brethren, which brought benefit to them and joy to him.

**Overseas Picture Books.** I.—India and Burma. II.—Africa and Egypt. III.—China and Japan. IV.—North America and the West Indies.

**FOUR** books of outline drawings for colouring, cutting out and mounting, with descriptive matter. They will delight, occupy and teach boys and girls about other peoples and countries. Parents, day and Sunday School teachers, Ropeholder leaders and all who touch children should get one or more of these books. 1s. each (by post, 1s. 1d.). Carey Kingsgate Press.



# Fellowship in Prayer

Based on the Prayer Calendar

*First Week.*—The names of *Missionaries on Special Appointments* remind us of the variety and responsibilities of the work. They include chaplaincies, work among Anglo-Indian children and the United Christian Medical College at Vellore. Pray that all witness may be effective.

*Second Week.*—The *Lushai Hills* form the setting for a remarkable ingathering of a tribe into the Kingdom of God. Give thanks for the past and for the continued progress of the work, and that the Church may have grace to meet new conditions and responsibilities.

*Third Week.*—*Upoto* and *Pimu* in

Upper Congo are centres of a widespread work which includes 125 village outposts. Pray for church, pastoral, evangelistic, educational and medical work.

*Fourth Week.*—The new Training Institute at *Yalemba* has completed its first successful year. Pray that its students and their families, now settled in villages, may be kept true and be bold and wise in witness.

*Fifth Week.*—*Gift and Self-Denial Week* begins. Unite in praise for the work at *Yakusu* spread through 600 villages. Pray for Congo leaders and church members surrounded by new tides of materialism and old temptations and practices.

## Wanted: A Bell

A BELL to summon people to services and children to school is something of a necessity on mission stations. The bell at Balangir, India, was stolen recently, and the mission-

aries need another to replace it. Offers of a bell or of money to buy one will be greatly appreciated, and should be addressed to Dr. Williamson at the Mission House.

## ACKNOWLEDGMENTS

(To August 16th)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund:* Anonymous, £5; Anonymous, £1; Anonymous, £1; Anonymous (Llanelly), £1; A. E. K., "A Thankoffering," £1; "A Thanksgiving for a lovely holiday," 10s.; H. A. (Clydebank), £1; M. E. J., £4 4s.; A. J. Sims, £3.

*Medical:* A. E. H., £1.

*Bibles:* A. E. H., £1.

*China Relief:* E. M. W., £1.

*Deficit:* Anonymous, £50; Anonymous, £50; Anonymous, £27; Anonymous (Cheam), £2; Anonymous (Park Avenue Church, Redcar), £2; Anonymous, £1; M. E. D., 10s.; M. R. W., 10s.; Phil. iv, 19, £1.

## Legacies

The following legacies have been thankfully received in recent months:

1948.		£	s.	d.
June 11	Mrs. Kate Mary Smith ..	50	0	0
17	Miss Amy Cosson ..	10	0	0
19	Mrs. E. Delleary ..	7	3	6
14	Sir Edward Wood ( <i>General</i> )	66	3	4
	Sir Edward Wood ( <i>Medical</i> )	66	3	4
July 3	Miss Ruth Tanner ..	200	0	0

July 7	Mrs. M. A. Creek ..	10	0	0
12	Mr. C. H. Haddon ..	100	0	0
13	Mrs. L. H. Ford ..	225	0	0
14	Mr. A. Archard ..	692	17	0
	Mr. A. Archard (Sale of Stocks) ..	25	0	0
16	Mrs. Jane Morris ..	2,000	0	0
16	Mrs. Jane Morris ..	1	10	8
17	Miss G. Franklin ..	100	0	0
22	Mr. J. Jones ..	299	9	1
22	Miss N. E. Blower ..	664	1	0
Aug. 9	Miss M. F. Thomas ..	50	0	0
16	Mrs. Hoare ..	200	0	0

## Arrival

17th July, Rev. W. H. Ford, from Yakusu.

## Departure

30th July, Miss P. H. Jessop, for Lisbon (for language study).

## Marriage

31st July, in London, Mr. A. V. Matthews to Miss J. M. Hodge (accepted candidates for Congo).

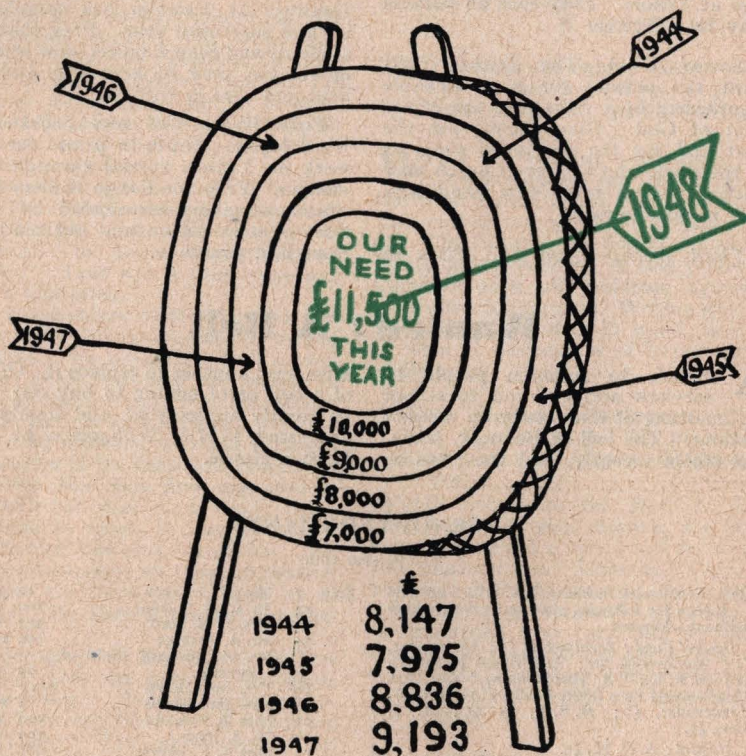
## Death

30th July, in London, Mrs. G. E. Hicks, India Mission, 1912-1926.



# GIFT & SELF-DENIAL WEEK

SUNDAY, OCTOBER 31<sup>ST</sup> TO SUNDAY, NOVEMBER 7<sup>TH</sup>.



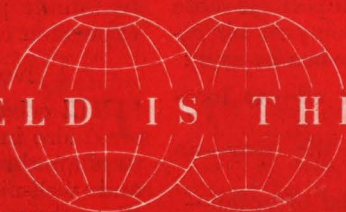
**OUR TARGET**  
**1948 £11,500**

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# *Missionary Herald*



THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST

NOVEMBER, 1948



# November Fogs

NOVEMBER, the month of fogs, sees the lighting of bonfires on November 5th, and the service at the Cenotaph on November 11th. Thomas Hood, November's poet, is perhaps more than a shade gloomy in his re-echoing negatives when he says :

"No travelling at all—no locomotion,  
No inkling of the way—no notion—  
'No go'—by land or ocean—  
No mail—no post—  
No news from any foreign coast—"

Surely news of the triumph of the gospel will reach us in November as in every other month, for people that sit in darkness are beginning to see the greatest light of all—the glory of God in the face of Jesus Christ.

## GUNPOWDER PLOT

THE bonfires and fireworks of November 5th celebrate a failure—the coming to nought of the machinations in 1605 of a group of Catholic gentlemen who aimed at "the destruction of the King and the two Houses of Parliament together." (Trevelyan's *History of England*.) How representative these plotters were of those who, like the assassins of Mahatma Gandhi and of Count Bernadotte, seek with the wrong kind of dynamic to move mountains from their path. How much nearer to Christ we are when not gunpowder but leaven becomes our agent of conversion and change. The Crusades against the Moslem world have, in the

providence of God, given place to an evangelism of reasoning, persuasion and testimony, and the modern missionary movement with its emerging triumphs and its infinite promise is a far truer expression of the mind of Christ.

## NOVEMBER 11TH

THE celebration of Armistice, also in November, reminds us of another failure, and a costly and well-nigh universal one at that—the war to end war (1914–1918). This has had a successor, for "The Two Minutes' Silence" was displaced by new cannonades! The Cenotaph in Whitehall was indeed an empty tomb, but not because of any resurrection. The unknown soldier in the Abbey has had a vast host of later comrades making the same sacrifice. Where, then, can we turn in our deepest need? How can we break this chain of tragic events? We can only turn to the death that saw the sanctifying of all human suffering, the death that was followed by a resurrection, the death of the One Whose is the name above every name. The Cross alone is our sufficiency and our salvation.

Let our November prayers be for the dispersal of all the fogs of superstition and heathenism, for the application of love, not force, as the transforming agent of all the relationships of man with man, and for the recognition by all mankind of the crucified and risen Lord as the power and wisdom of God, the author and finisher of faith, the King of Kings and Lord of Lords.

J. B. MIDDLEBROOK



# Amsterdam and the Younger Churches

By ERNEST A. PAYNE, M.A., B.D., B.Litt.

THE younger churches of Asia and Africa played no small part in the first Assembly of the World Council of Churches. Numerically their official delegations were not large. Never before, however, have proportionately so many shared in an international and inter-confessional Christian gathering in Europe, and both in the plenary sessions and the committee and sectional discussions their contribution was a very important one. Burma, Ceylon, China, India, Indonesia, Japan, the Philippines, Siam, East and West Africa, and the West Indies, were all directly represented. The youth group also contained a number of young people from these lands. The election of Professor T. C. Chao of Yenching University, as a President of the World Council, marks the place now taken by the younger churches in the life and work of the Church Universal.

It was a particular pleasure to the Baptists present to discover among the Chinese not only the Rev. Martin Ho, of Shanghai, but also the Rev. P. H. Wang, of Peking, who was at Regent's Park College from 1923 to 1927. A considerable number of the Indian delegates, belonging to various communions, proved to be graduates of Serampore University. With them, as a consultant, was Professor

V. E. Devadutt, who visited a number of Baptist churches in Britain in the early summer.

AT the opening session of worship in the Nieuwe Kirk it was fitting that there should be a solo by an Indian singer and that one of the speakers should be the Rev. D. T. Niles, of Ceylon. Mr. Niles's attractive personality and outstanding gifts mark him out as a future leader, not only in his own land, but in the Ecumenical Movement generally. For the next few years he will give a good deal of time to the important Youth Department of the World Council of Churches as well as to the headquarters of the Methodist Missionary Society. Another Methodist, Miss Sarah Chakko, of Lucknow, spoke very effectively at one of the public meetings, and also introduced with skill

*Rev. D. T. Niles in a World Setting*





and charm the report of the Committee on the life and work of women in the Church. Her subject caused lively discussion, for in the Committee the redoubtable Dr. Karl Barth championed Paul's attitude to women. Certain other delegates feared too hasty action, particularly in the matter of ordination. But it was agreed that the giving of fuller scope to women is so important that a strong commission is to be set up, composed of men and women, to examine both the theological and practical issues involved. At the final public meeting the Rev. C. K. Dovlo, of the Ewe Presbyterian Church of the Gold Coast, was a speaker on the same platform as Bishop Berggrav. Bishop Jacob, of the South India Church, shared in the closing service.

**T**HE International Missionary Council and its associated bodies was one of the main strands contributing to the setting up of the World Council. Chronologically, it was the first of the great ecumenical organisations, and its work is so distinctive that

it will continue in a measure of independence, though closely associated with the World Council. Dr. John Mackay, of Princeton, in one of the most impressive addresses, spoke of the contribution of the I.M.C. He was also the chairman of the section dealing with the Church's witness. It was this section that had evangelism as its main theme. Dr. Mackay was able to claim that never before had so widely representative a Christian gathering, nor the individual churches represented, had the duty of evangelism so clearly laid upon their hearts. In this lies much of the hope, frequently expressed at Amsterdam, that the formation of the World Council will mark the beginning of a great forward move of the Christian Churches throughout the world.

In one of the main sessions a delegate of the South India Church—an Indian layman—reminded the Assembly of Carey's words: "Expect great things from God. Attempt great things for God." They might well have been the motto of the historic gatherings in Amsterdam.

## Examination Results at Bishnupur

**F**ORTY boys of Siksha Sangha, the Union Christian School at Bishnupur (near Calcutta), sat for the Calcutta University Matriculation Examination this year. Thirty-four have passed—two in the First Division, nine in the Second and twenty-three in the Third. Of the eight Baptist boys four have passed in the Second Division and four in the Third. The result compares well with the average, as of the total number of candidates only fifty-seven per cent passed.

One of those who passed in the First Division visited Europe for the Scout Jamboree last year, and when in England last September called at the Mission House at Gloucester Place. He is the son of Rev. S. K. Chatterji, M.A., of the London Missionary Society, who is the headmaster of the school. Mrs. Chatterji is a daughter of the late Rev. B. A. Nag, B.A., who was a B.M.S. missionary in Bengal, and who visited Britain a few years ago.

H. W. NICKLIN



# Bolobo—1888-1948

By JOHN D. VICCARS

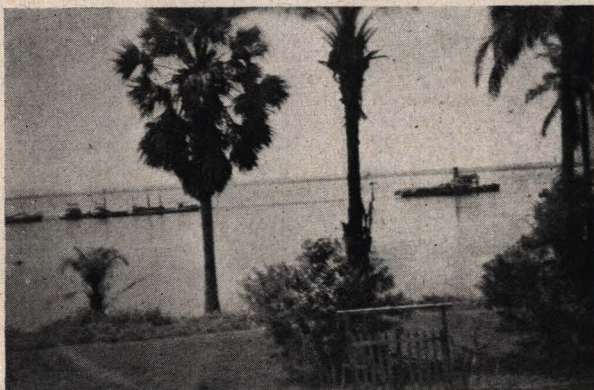
**A**FTER sixty years *the darkness is passing away, and the true light is already shining.*

These two thoughts on a single process occupy our minds as we celebrate our sixtieth birthday anniversary. The dawning light dispels the darkness.

At times we know the light is shining. The people respond, the

tradition and history have little meaning for them as yet. In assessing the achievements of sixty years we must remember this, or our judgments will lack sympathy.

We rejoice that since the inception of the B.M.S. station at Bolobo, and with the co-operation and legislation of State authorities,



*The Congo from Bolobo*

church is filled, inland villages clamour for a visit, and school and hospital are overcrowded. At other times we are just as surely aware that the darkness has not yet passed away. The people grow sullen, they ignore the hour of worship, and resort to the sorcerer to straighten out their affairs, or to the quack to get their medicines.

The truth is that a Diamond Jubilee should serve to remind us of the brief time our Congo friends have had to gain experience and to accumulate wisdom to guide present action. Christian

slavery has been abolished and the poison ordeal has become a thing of the past. The decapitation and mutilation, the torturing or burying alive of slaves—all of which Grenfell witnessed—are now no longer practised.

The battle is not yet won, however. Only force and the threat of force restrains some evil practices. The Gospel of Christ is closing the gap until what is right will be desired for its own sake, or rather, will be done through a right relationship having been reached with God. The tension exists. The darkness is



there, but it is passing before the shining light which grows stronger.

**THE** darkness that is passing:

Witchcraft still holds sway in men's minds.

Sorcery and poisoning are not unknown.

Disloyalty to the marriage bond and infidelity to its vows are common.

Fighting and curses (which work harm) still disrupt even the fellowship of the Church.

Mixed dancing of an undesirable kind, beer drinking from brewers' bottles, sneering at the conversion of their fathers—these three things are now fashionable amongst our young men.

These things of darkness are still with us.

*The True Light is already shining, as witness:*

5,000 church members in Bolobo area.

6,500 children in our schools.

81,000 consultations at Bolobo hospital in 1947.

A big demand for New Testaments in Bobangi, Lingala and French.

The changed attitude of men to their womenfolk, who can and now do learn to read.

The demand of our 145 villages for an evangelist and a school helper in each.

The tribute of business men to the character of our schoolboys.

The stability and harmony of some Christian marriages.

The self-sacrifice of native helpers who refuse remunerative secular employment to continue serving Christ in His Church.

**T**HE joy we feel as we celebrate the Diamond Jubilee at Bolobo is tempered by the sorrow occasioned by grievous losses we have sustained. Our light is still mingled with darkness. High hopes contend with news of setbacks. Future plans are delayed by unforeseen tragedies in our ranks. But we can testify that through rain and sunshine, sorrow and joy, darkness and light, Christ has proved and is proving sufficient for all our needs.

Our needs are many. Bolobo needs more staff, a car, a new motor-boat, instruments and drugs, books, a new girls' school and endless other things. More than these, Bolobo calls for your sympathetic interest and prayer. Working His will, guided by His Spirit, strengthened by your prayer and encouraged by your gifts, we can together make the future even more glorious than the past for which we now give thanks. We can cause the bright and shining Light to dispel completely the darkness that still enshrouds so many in Congo today.

## Fellowship in Prayer

### Based on the Prayer Calendar

*First Week.*—Sunday. *Gift and Self-Denial Week* ends. Pray for the sub-stations of Yakusu and the work in 700 villages. Remember Congo church members surrounded by waves of materialism and mental upheaval, that they may be kept in the faith.

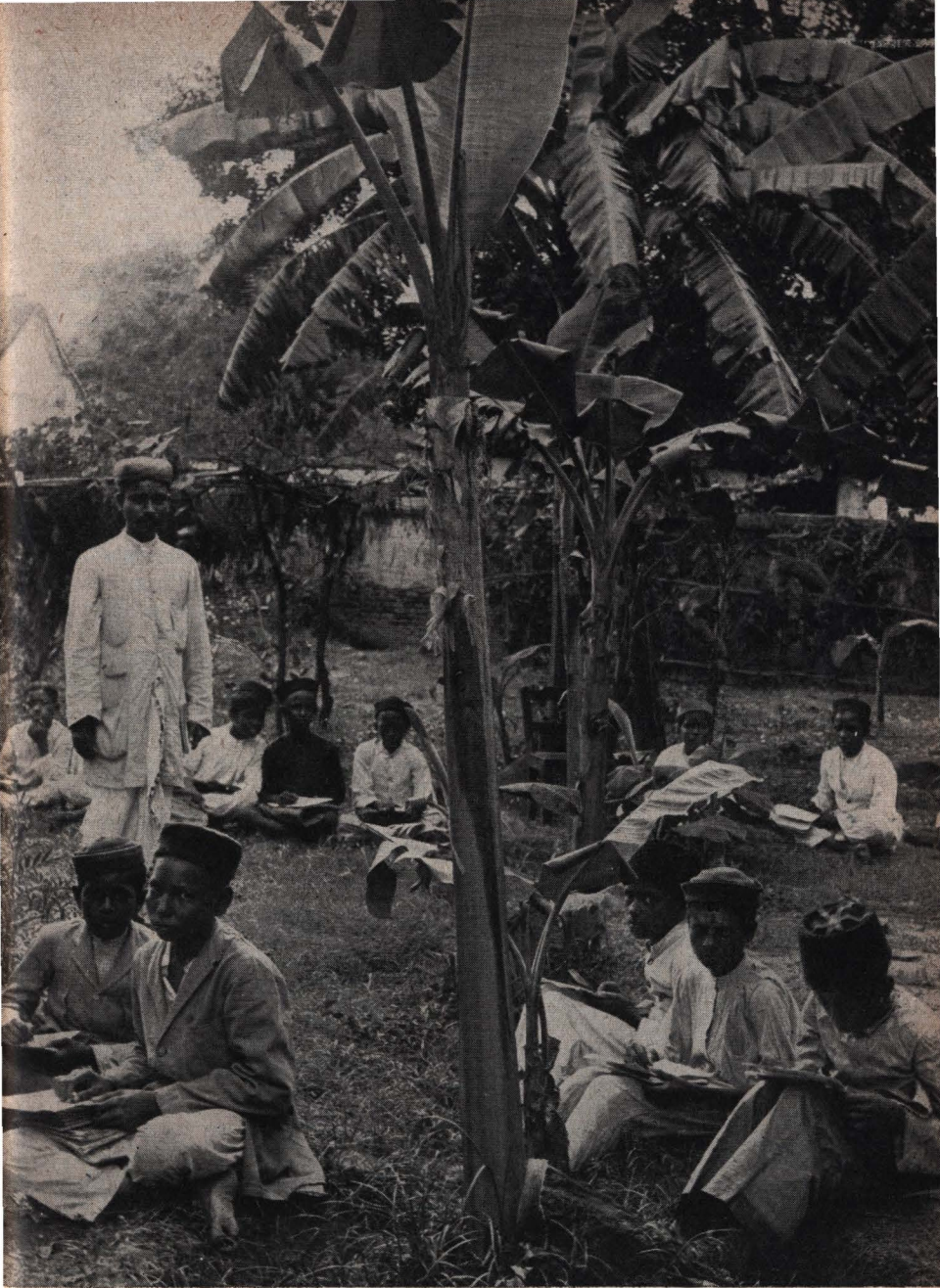
*Second Week.*—Offer thanksgiving and prayer for *Co-operative Agencies* in many lands and for the *Ecumenical Church*; offer praise for their significance and achievements, and pray that they may be used to promote the unity and

strengthen the witness of the One Church.

*Third Week.*—The *Officers and Committees* of the Society seek the prayers of the churches as they face calls and problems in this tense and uncertain age.

*Fourth Week.*—Pray for the *staff in the Mission House*, and for missionary deputations, that they may be used rightly to advocate the work and bring blessing to the churches.





*Young India Goes to School*



# Tshumbiri's Sixtieth Birthday

By T. G. R. TYRRELL

**T**SHUMBIRI, like Bolobo, celebrates its sixtieth anniversary this year.

In November, 1888, Mr. Billington of the Livingstone Inland Mission landed at Tshumbiri and gained permission from *Ebenda* the chief, to begin missionary work. After marking a site with sticks he returned to Léopoldville to report to his colleagues. On May 27th, 1889, the mission steamer, *Henry Reed*, arrived off Tshumbiri with Mr. and Mrs. Billington, Mr. Glenesk, Mr. Camp, four native headmen of Tshumbiri and three Bobangi women.

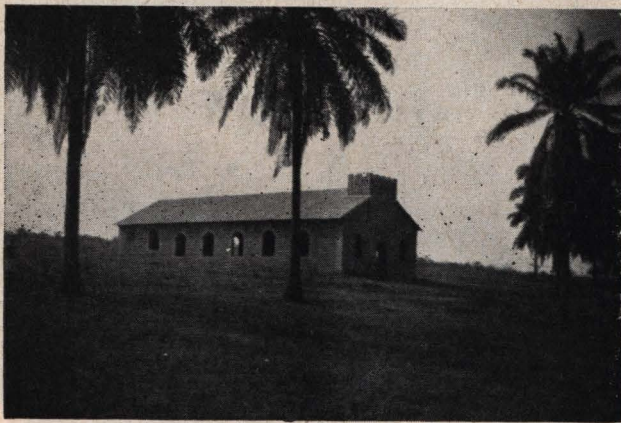
Tragedy met this party from the beginning. Within four days Mrs. Billington died of fever. So what was almost the first service to be conducted at Tshumbiri was a burial service. The tur-

bulent Bobangis looked on puzzled, wondering why these strange white people had come here to die. They were suspicious and held aloof.

The pioneers gave themselves to building, to making friends with the people, and to picking up the language. It was long before they gained any response from this stubborn tribe, but eventually two local slave-born lads—*Makito* and *Bayinanzango*—came to work in Billington's house. Six years passed before the first convert, *Makito*, was baptized. In the following year *Bayinanzango* and four other slave lads were baptized. A start had been made. The church was in being and hopes were high.

Then a tragic blow fell. Within a year of his baptism *Makito* died of sleeping sickness. Six months

later another convert lost his reason as the result of this disease and had to be bound in chains until he died. These deaths, so soon after the baptisms, alienated the people. In their ignorance and superstition they saw the Gospel, not



*Smallwood Memorial Church, Tshumbiri*



as a message of life, but as a message of death. "If you serve Billington's God," they said, "you will die."

**H**ARD years followed. Two missionaries were invalidated home; the people shunned the mission, and it was suggested that Tshumbiri should be abandoned. Of the remaining four church members, two died and the others left the Mission employ and lapsed into heathenism.

The tide turned with the dawn of the twentieth century. A new spirit appeared in the people, who began to attend the services. Enquirers were enrolled. Eleven converts were baptized in 1902.

The church membership grew from 106 in 1904 to 473 in 1907, and when Billington died on his way home in 1915 the membership stood at 806. So the hard toil and the heavy losses of the last century bore rich fruit.

The B.M.S. assumed responsibility for Tshumbiri in 1931 and from then until his death last year the Rev. J. N. Clark and Mrs. Clark laboured with devotion and success, building wisely and well upon the foundations laid by others. Today the Tshumbiri Church is spread over a vast area, and the ingathering and shepherding of converts continues.

## CALLED TO HEADQUARTERS



*Dr. Clow*



*Rev. J. H. E. Pearse*

**D**R. H. R. WILLIAMSON, who has acceded to the urgent invitation of the General Committee to serve as General Foreign Secretary for a further period, will have the help of two Associate Foreign Secretaries—DR. ELLEN M. CLOW, who has

served in China for twenty years, and the REV. J. H. E. PEARSE, a member of our India staff for fourteen years. The REV. J. B. MIDDLEBROOK, M.A., continues as General Home Secretary, and DR. C. C. CHESTERMAN as Medical Officer.

*Cover Picture: Preparing a Meal in Ceylon*



# The Greatest of all Tasks

By G. HEDLEY BROWN, Barisal, Bengal

MANY people still think of a missionary as a man standing under a palm tree preaching to an interested crowd. There is still plenty of that kind of work to be done, even though for some time crowds have not been encouraged by the authorities. The missionary may be seen today in town *bazars* telling of the wonderful love of God, selling gospels which the Tract Societies still publish at about a farthing. He also sells small hymnbooks at about the same price, for people are fond of singing in high-pitched voices. This singing attracts a crowd, and on a fine day some two hundred people will stop to hear the message.

So you see the missionary as a street preacher not only in the towns, but in the smaller village markets where goods lie exposed to view under rough thatched roofs or in the open air. The missionary has also to be shopper, buying rice, cloth, sugar and paraffin for the institutions in his care.

He may be seen on Sundays facing one or other of his village congregations. Two or three hundred or even more gather at Barisal when the schools are in session. Those in the villages are much smaller and often consist of one family whose parents gave good witness as converts.

THE missionary is the friend and counsellor to all his

people, moving among them, going into their homes and eating with them, sharing their life and enjoying their festivities. He is often called in to advise about the building of houses or their destruction by fire, or about disagreements on a variety of subjects. Whenever he gets the chance he goes into the homes of the non-Christians and usually finds a ready welcome. Village women often do this work extremely well. It is the one form of real evangelism that goes on in this area.

The missionary's means of travel varies according to the time of year. In the dry season he goes by cycle or steamer, or walks to places reasonably near. When the rains come he must go by boat, usually with a single boatman who punts or paddles with great skill. When the tide is too strong he will take a rope and tow. If the tide goes out and leaves him stranded, he gets into the water and heaves the boat until it floats again.

Thus the missionary works today, and not only so. See him in his various schools as teacher of various subjects. See him acting as leader in a Bible school or short-term summer school, from which good work may be expected among the laymen, especially the church secretaries, many of whom have to be pastors in all but name at a time when we are so short-handed. Our sixty





*These pictures remind us of the growing links between the B.M.S. and the work in Jamaica. The centre group shows part of the Baptist Union Assembly at Brown's*



*Town, the top and bottom photographs show extensions in school premises made possible through Government grants and help from the Jamaica Baptist Union*





churches have but ten pastors, four of whom are voluntary. No wonder many churches complain of insufficient visitation.

**T**HE missionary has to be a raiser of local income, one of the hardest and most unwelcome of his tasks. This year we set out to raise money to help our new high school, which is a development of our middle English school of many years standing. We fixed a target of Rs. 10,000, which is a rupee a head of the membership. We managed to raise just over Rs. 1,000. But this year excessive early rains destroyed nearly all crops and the

average price of rice is over ten times that before the war. So our people find it hard to give.

As well as all this there is the successful work of the hospital where the doctor and nurse work all day, and sometimes all night. Besides an average of two or three operations a day, there are the almost endless throngs of people with minor troubles.

So the work continues, and all with one firm forward purpose—that God may be glorified, and that we may indeed be all things to all men that we might accomplish that greatest of all tasks—the saving of some, and the building of them into the Church.

## OUR CHINA STAFF

**T**HE increasing military and political tensions in China have compelled the evacuation of members of our staff to other provinces and forms of work. According to information at the time of going to press the following is a list of present locations.

### SHANTUNG STAFF

REV. and MRS. H. A. EMMOTT, with the Church of Christ in China, Tingchow, Fukien Province; REV. and MRS. T. W. ALLEN, Tsingtao, liaison with our Chinese Church in Shantung; MISS C. M. MACKINNON and MR. P. F. NELSON, with Cheeloo University removed to Hangchow, Chekiang Province; MISS E. D. WHEATLEY, in charge of Religious Education at Mary Farnham Girls' School, Shanghai; REV. and MRS. E. G. COLLINS, at Griffith John School, Hankow; MISS E. S. A. WHEAL and MISS A. JAGGER, at University Hospital, Nanking.

### SHANSI STAFF

All evacuated to Peiping for a time, but DR. H. G. STOCKLEY and

the REV. H. W. SPILLET have returned to Taiyuan.

### SHENSI STAFF

In Szechwan Province, REV. and MRS. W. G. D. GUNN, with American Baptist Mission at Ch'engtu, doing religious and educational work in town and country; MISS V. HARRISON, Canadian Mission Girls' School at Ch'engtu; REV. and MRS. B. F. PRICE, at West China Union Theological College, Ch'engtu; REV. and MRS. A. E. BASTABLE; REV. and MRS. J. SUTTON, country work at Tzuliuching; MISS W. O. HARKNESS, country work at Chia Ting. Practically all the foregoing are spheres under Church of Christ in China auspices.

### PROBATIONERS

At Peiping Language School: DR. NANCY BYWATERS, DR. P. K. JENKINS, MISS GLADYS SEYMOUR.

All other missionaries, except those on furlough, are still at their stations.



## For Whom We Give Thanks

**A**NNIE E. MOULE, B.A., who died in Canterbury Hospital on her birthday, September 5th, rendered faithful service in India from 1915 to 1946. Educated at North London Collegiate School and Bedford College, she came to the B.M.S. from Upper Holloway Church where she had proved herself in Sunday School and Bible Class teaching and in other ways. Her mis-

sionary life was spent in Calcutta in leadership in the Entally Girls' School and the Ballygunge United Missionary Training College. She was a true colleague with firm convictions and broad outlook, a warm friend of Indian people, especially of the women and girls in her care. Many in India and at home mourn her loss and return thanks for all she was and did.

## World News



**C**HRISTIAN men and women have long been far ahead of others in their realisation of the oneness of the world and of the human race. The Great Commission laid upon them the responsibility of bringing the Gospel to every nation and any land, no matter how distant. A Baptist cobbler and preacher of the eighteenth century was the first to grasp the significance of the bigger geographical world due to voyages of discovery. The Baptists of today ought to be the first to adapt themselves to the great changes which have taken place in the world, and to the new attitude of mind which is making itself increasingly felt. Once more we are called to "enlarge the place of our tent," to strengthen our stakes, to "break forth on the right hand and on the left."

A. T. OHRN

Secretary, Baptist World Alliance.

### A Great Ingathering

**P**EOPLE in Shensi are coming in hundreds to Christ to receive His salvation. On the final day of our Annual Assembly ninety-eight were baptized and entered the advancing fellowship of Christ's Church.

Forty came from the fast-growing church of Kuo Shang Tsun. There was Mrs. Yen, wife of my Chinese colleague pastor. There were fine young men from our Bible classes, and weather-beaten peasants from the country. It was a tremendous encouragement to all Christ's faithful servants who labour here in country and city, and it must cheer you to know of these mighty acts of the Holy Spirit in the Church in Shensi.

### This is True at Home

**D**URING June, in Shensi, we held a month's course in the Bible Institute to strengthen newly-baptized Christians. It is fatal out here for the Church to baptize young people and then ignore them. They must be taught how to pray; instructed in the truths of the Bible; and trained to become active witnesses for Christ and responsible members of His Church. Forty-eight attended this course, which included classes on the Epistle of James, 1 and 2 Peter, problems of the Acts related to the Church today, and Early



Church History. It was hard work which brought joy and satisfaction as we watched these babes in Christ growing towards spiritual maturity.

GEORGE A. YOUNG

## A Remarkable Opportunity

**H**ARRY LIU, of the Pocket Testament League, has been living here in Nanking for six weeks. He is an outstanding Christian who makes contacts with all kinds of groups, especially students and soldiers. He is being greatly used, and hundreds of copies of the New Testament and Gospels have been distributed. He gets willing permission from military officers to speak to their men, with few exceptions New Testaments and Gospels are gladly accepted, and many men have professed faith in Christ.

## A Vow Fulfilled

**E**LEVEN years ago Generalissimo Chiang Kai-shek made a vow that if God gave victory over Japan he would build a church in Nanking to God's glory. The church has now been built on the Purple Mountain near the mausoleum of Sun Yat-sen, and is called *The Christ Victorious Harry Church*. Liu is greatly impressed by the number of Christians in the Government, and says that much is due to the Generalissimo's witness and profession.

ALICE WHEAL

(Temporarily in Nanking)

## The Church in China

**T**HE Church here must live out its answer to Communism, and it is doing it through bitter suffering and persecution in many places. Suffering is only redemptive when borne in the spirit of Christ, and only in that spirit can the Christian rise victoriously over his trials. Many will emerge triumphantly from this present trial strengthened by what they have experienced. Others less strong in the faith will fall by the way. The only way in which we can plan for the future here is to use the present opportunity and leave the outcome to God.

EILEEN WHEATLEY

## From Calabar College

**T**WO junior masters of the B.M.S. High School for Boys, Kingston, Jamaica, have left to pursue their studies abroad. Mr. Rudolph Robinson has gone to Trinity College, Cambridge, having won the Jamaica scholarship. Mr. E. A. Ffolkes has gone to McGill University, Canada, on an agricultural scholarship given by the Government. Another master, Mr. Hector Winter, has been awarded a Rhodes scholarship. Mr. Robinson's brother, who won the Jamaica scholarship in 1943, has just gained his M.A. with distinction in mathematics.

## Application Invited

**T**HE General Committee, deeply appreciative of the place which the Society holds in the imagination and interest of children, is seeking the full-time services of a woman Organiser for Children's Work. She must be a Baptist church member; of good address; possessing speaking

ability; willing to travel the British Isles; experienced in work among very young children and keen on organising on their behalf. Application should be made to the General Home Secretary, Baptist Missionary Society, 93, Gloucester Place, London, W.1.



# AMONG NEW BOOKS

**The Eternal Purpose.** By D. TAIT PATTERSON. 386 pp. Cloth. 15s. (postage 9d.). Carey Kingsgate Press.

THIS is a book of selections from the Bible for devotional reading. There are portions for every day in the year without comment of any kind. They are arranged each day under five headings—a verse or so under Adoration to be the basis of a brief act of worship, a longer passage as a Lection to be thought over, then a few prayer verses, a Benediction, and a final thought for the day to be memorised and used as a Meditation. There is a clearly-defined sequence of spiritual activity suggested which has a cumulative effect on the soul that submits itself to this simple discipline. The book has a basis of practical experience. It grew out of a series of Bible readings prepared for soldiers on active service in the first World War, among whom Mr. Patterson was acting as chaplain. Few could use it for a year as directed without great profit.

F. C. BRYAN

**Renewal and Advance. Christian Witness in a Revolutionary World.** Edited by C. W. RANSON. 228 pp. 6s. (by post 6s. 4d.). Carey Kingsgate Press.

THIS is the Report of the Whitby (Ontario) meeting of the International Missionary Council last year. Though the gatherings were not so large nor as striking as the Tambaram Conference in 1938, the Council achieved solid results, picking up the threads that were broken by war and beginning again to weave the fabric of Christian co-operative evangelism. The sub-title of the book is *Christian Witness in a Revolutionary World*, and this indicates the general idea. Few reports are so direct or challenging. And that is not surprising, since there are contributions by John Baillie (two), John A. Mackay (three), H. P. van Dusen (two), Stephen Neill, and others

not so well known. The issues are frankly faced. We have a world that is torn and bleeding. And Christianity is only one (and not by any means the most popular or most publicized) of the physicians at work. Communism, Islam and Romanism—all totalitarian in method and aims—offer security, justice and community life to men who will yield to their authority. The evangelical churches have a formidable task before them with formidable rivals in the field. But history gives us grounds for hope because the Church has gone through all this before and has made its very difficulties the basis of its greatest triumphs. We need not tremble for the Ark of the Covenant, for once again a soundly-based evangel will prove its power. The need is desperate, but that is the measure of our opportunity, and the resources of Christ are sufficient. There is excellent material in this book for some living, up-to-date addresses, and it can be recommended confidently to all who want to see the real problems and their only solution.

HENRY COOK

**The Living Christ in Modern China.** By GEORGE A. YOUNG. 7s. 6d. (postage 5d.). Carey Kingsgate Press.

AS a reprint of this book appears, news reaches us of its translation and prospective publication in German. Sales continue here, and its suitability as a gift-book should increase them in view of the approach of Christmas.

**Sir Knight of the Splendid Way.** By W. E. CULE. 182 pp. Cloth. Illustrated. 5s. (postage 5d.). Carey Kingsgate Press.

THE fact that a fourth reprint of this classic for children has been called for is eloquent of its appeal and value to them and their elders. A London evening paper has said, "It is easier for a child to follow than Bunyan's wonderful book."



**Caught Out.** By A. RUSSELL TOMLIN.  
128 pp. 3s. (postage 3d.). Carey  
Kingsgate Press.

**FIFTY-TWO** talks to boys and girls  
on a variety of topics, which  
have the advantages of brevity and  
directness.

**Crowned Lamps.** By SIDNEY H.  
PRICE. 128 pp. 3s. (postage 3d.).  
Carey Kingsgate Press.

**A** REPRINT of fifty-two children's  
addresses by an author whose  
aptitude for this kind of material is  
widely known.

### ACKNOWLEDGMENTS

**T**HE Secretaries acknowledge with grateful  
thanks the following gifts sent anonymously  
or without addresses :—

*General Fund* : Anonymous, £1 1s. ; "A.B.,"  
£1 5s. ; A Believer, "For the extension of His  
Kingdom," £1 ; M. D. E., £5.

*Medical Fund* : "In loving memory of J. C. B.,  
September 13th," 10s.

*Deficit Fund* : Anonymous (Hawick), £60 ;  
Anonymous, £10 ; Anonymous, 10s. ; Anony-  
mous, 10s. ; B. A., Bristol, £1 ; Barrow-in-  
Furness Teenage Class, £1 ; Gratitude, £1 ;  
"In loving remembrance of Mrs. George Hicks,"  
W. and N. 10s. ; "Janet," 10s. ; North London,  
£2.

Spurgeon's Orphan Homes acknowledge "In  
gratitude for blessings received," £1 10s.

### Arrivals

8th August, Rev. R. V. de C. and Mrs. Thompson  
and Miss E. G. Handley, from Wathen ; Rev.  
D. R. and Mrs. Chesterton, from Yakusu.  
18th August, Dr. and Mrs. R. W. Thomas, from  
Palwal.

6th September, Dr. Ellen M. Clow, from Peiping.  
13th September, Rev. W. J. Bradnock, from Agra.

### Departures

31st August, Miss M. M. Clark, for Paris (10r  
language study).  
1st September, Mr. H. C. Janes, Vice-Chairman  
of the Society, on a visit to Congo.  
2nd September, Rev. M. E. W. Sawyers, for  
Jamaica.  
6th September, Rev. E. G. T. and Mrs. Madge,  
for Sichang.  
7th September, Mr. and Mrs. A. V. Matthews, for  
Paris (for language study).  
10th September, Rev. H. W. and Mrs. Kitson and  
two children, for Upoto ; Miss D. I. Daniel,  
for Yakusu.  
16th September, Mr. A. S. Cox, for Brussels (for  
language study).

### Death

5th September, at Canterbury, Miss A. E. Moule,  
India Mission, 1915-1946.



## The B.M.S. PRAYER CALENDAR, 1949

ARTISTICALLY DEPICTS AN  
INDIAN NATIONAL IN A  
HIMALAYAN SETTING

The brooding figure brings to  
mind the Psalmist's words—

"While I was musing the  
fire burned."—Ps. 39. 3.

The texts have again been  
selected with telling aptness by  
Rev. J. B. MIDDLEBROOK, M.A.

**2/6**

(by Post, 2/9)

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone : Welbeck 1482-4

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# *Missionary Herald*



THE FIELD IS THE WORLD



PUBLISHED BY  
THE BAPTIST

**DECEMBER, 1948**



# Christmas

## According to

### Saint Luke

THE opening verse of the second chapter of St. Luke's Gospel ushers in the Christmas Story, for there follows at once an account of the Birth at Bethlehem and the wonder of the shepherds and the song of the angels. The actual words in Moffatt's translation, "Now in those days an edict was issued by Cæsar Augustus for a census of the whole world," include at least three references of immediate importance for the Christian task of today.

#### POLITICAL POWER

In the first place there is the setting of the birth of our Lord against the background of Roman sovereignty. An edict has been issued by Cæsar Augustus, and it must be obeyed. This background of power must never be forgotten ; in fact, it never allows itself to be lost sight of for very long, as Russian Christians, for example, know only too well today. Christianity, the wisdom and power of God in Christ, must always assert itself against world might and its too heavy demands ; and this is especially the case when, as today, the State itself, in its totalitarian form, is claiming the very worship of men's souls.

#### ŒCUMENICAL FELLOWSHIP

Secondly, there is a geographical reference to "the whole world."

The Greek word employed here is the original of that strangely-sounding word with which the Church today is rapidly becoming familiar, namely, "œcumenical." St. Luke uses the word to describe the populations under the sway of Rome, that military and political unit called the Roman Empire. It had, however, another unity, a cultural one, in that Hellenism was the atmosphere and texture of its civilisation. But our modern use of the word œcumenical has in mind not so much political and cultural unity as spiritual fellowship in Christ, the fellowship described as œcumenical in Hebrews ii. 5, and now expressing itself in faith, hope and love at Whitby, Ontario, 1947, and Amsterdam, 1948.

#### MONEY, DEMANDED OR OFFERED

Thirdly, there is the object of the imperial edict, namely, the census. This involved enrolment by individuals and families, together with a description of their properties as a basis for taxation. If Cæsar's edict reminds the modern reader of the context of power politics within which the struggle for the faith must always take place ; and if the reference to the œcumenical world calls to mind the œcumenical Church, surely the mention of taxation carries with it a call to remember the financial costs and needs of Christianity's great world struggle.



These present days of rising expenditure, tremendous changes and aggressive ancient and modern paganisms make still heavier demands on the pockets and means of Christians. Christmas recalls an enrolment, the purpose of which was the legal contribution to be laid on a

political altar on behalf of the kingdoms of this world. Shall we not also see to it that Christmas shall witness a dedication; the voluntary offering of generous gifts upon the altar of the King of Kings and Lord of Lords?

J. B. MIDDLEBROOK

# Christmas Festivities at Pimu

By HAROLD W. KITSON, Pimu, Middle Congo

THESE notes are taken from the district missionary's diary.

*20th December* was Sports Day, the track being the motor road which runs through Pimu village, past the B.M.S. hospital and through the station property. This was thronged on either side by eager, vociferous spectators, held back (sometimes!) by high bamboo fences. On this hot, dusty road we worked through scores of events—flat, relay, three-legged, needle and sack races.

When the small children grew restive in the afternoon, they were led to the store to receive their Christmas gifts—a bottle of salt, sugar and some soup. The grand climax was the spear-throwing, when the head *infirmier* excelled by piercing the bull's-eye chalked upon a suspended sack.

*21st December.* Relatives of the schoolboys have been "dying" since mid-October to provide a convenient excuse to secure a fowl or duck from home villages

ready for the 25th, but impecunious relatives and hard-hearted missionaries have hindered the building up of adequate food stocks. Every man and boy, except the very small, spent the day hunting.

*22nd December.* The district church members came into Pimu for a special service this morning to welcome the new nursing sister. Gathered mainly from small communities, it inspired them all to sing the carols in the packed village church. Everyone gathered to-night around a large camp-fire near the hospital to sing carols under the bright, starlit African sky. They insisted upon an English carol, and the "little town of Bethlehem" seemed very near as we sang.

*23rd December.* This has been a great day—a real Congo Eisteddfod! In the morning hundreds crowded through the main hospital ward (cleared of patients!) to see an exhibition of articles made in various categories—musical instruments, mats, san-





### *Upoto Missionaries and Their Families*

*Back Row:* REV. L. J. TAYLOR, MR. L. H. MOORE, M.P.S.,  
REV. H. K. FREESTONE, DR. F. R. BREBNER-SMITH.  
*Middle Row:* MISS M. K. M. CHAPLIN, MRS. TAYLOR, MRS.  
MOORE, MRS. FREESTONE, MRS. BREBNER-SMITH.  
*Front Row:* JOAN TAYLOR, MARTIN MOORE, LESLEY FREE-  
STONE, EUNICE FREESTONE.

dals, combs, fishing traps, bows and arrows, shields, cookery, palm oil, models of houses and cars, handwriting, etc.—a veritable galaxy of native art and craft, representing the reward of hours of patient labour. Competent judges, mostly native, had difficulty in appraising and rewarding all the displayed merit. The mission school was packed later to hear the vocal items. Solos, recitations, quartettes—class upon class—until we reached the greatest success of all, the native songs. Old Pilipo, the senior deacon, was adjudged the winner.

*24th December.* All spent to-day making final frantic preparations for to-morrow. Two pigs belonging to the missionaries and the *infirmiers* escaped from their stockade, but were captured in the bush. Paths were swept, palm-frond arches erected with flowers intertwined. The school-master feverishly finished the examination results. As night

fell an expectant throng surrounded the hospital entrance for the prize-winners' concert and, more especially, to receive the prizes for sports, eisteddfod and examinations in school and hospital.

*25th December.* At the crack of dawn carol singers serenaded each of our bungalows in turn and scrambled for centimes on the veranda. The Christmas service in Congo is the most crowded of the year. All the village comes. The quartette, the choir items, the congregational singing, the readings and brief address were very reminiscent of home, but the brilliant coloured dresses and suits are peculiar to Congo.

Having arrived back on the mission, the schoolboys received their presents—a bag for school books, pencil, pen-nib, francs, soap, writing-pad—and eyes glistened as they remarked wistfully that every day should be Christmas. They hurried away to their feast of wild pig and antelope.

After dinner to-night, a Roman centurion demanded the missionaries' presence at Cæsar's palace across the road and the natives presented their own nativity play.

*26th December.* Boxing Day, and still no respite! Boys come early to hand in their blankets and receive holiday passes. Other "palavers" turned up as they always do.

Looking back, what a hectic programme it seems, yet how worth while! The joy of the coming of Jesus filled those Congolese hearts and deepened the fellowship of the Church of Christ in Congo, the which is the spiritual extension of the Incarnation.



# Coming Together

By HAROLD GRIFFITHS, Dinajpur, East Bengal

THREE events have recently taken place in the Dinajpur district which indicate a forward movement along the lines of closer co-operation.

## REGIONAL CONFERENCE

FIRST was the Regional Conference at which representatives of the Lutheran Northern Churches, the American Churches of God, the Bengal Baptist Union, the Dinajpur-Purnea Baptist Union, and four visitors were present. The conference met to consider a proposal of the Lutherans regarding its fuller occupation of Narayanpur (Balurghat). This Mission and ourselves have churches and schools in West Bengal and Eastern Pakistan. The American Churches of God Mission works mostly in Eastern Pakistan, while both our stations—Dinajpur and Rangpur—are in the same territory.

The Conference was led to feel that (1) each Mission needed a foothold in each of the dominions; (2) it was too much to expect

churches reared in certain forms of doctrine and church practice (especially in the matter of baptism) to be deprived of these; and (3) the most desirable arrangement would be a greater effort in the direction of closer co-operation between Baptist, Lutheran and Churches of God Missions and Church bodies—a co-operation which would be assisted and enhanced by joint Bible classes for workers and joint conventions for lay village communities. Suggestions were also made for united evangelistic efforts and interchange of pulpits, the need for teacher training, the distribution of scholars in boarding schools, the early provision of a joint hostel for Christian students reading in the government high school at Balurghat.

## WOMEN'S TRAINING CENTRE

THE second event was the first birthday of the Women's Training Centre (*Cristo Seva Asram*) at Kaliyaganj, twenty miles west of Dinajpur in West Bengal. As we approached the

*School-children in Colombo. The B.M.S. has 85,000 scholars in all its fields.*





asram in the freshness of the morning air we were welcomed by Miss Edwards and the girls. A play, *The Lost Coin*, was effectively rendered by the girls. Then followed the washing and anointing of the feet of the chief guest—Mr. Angus—in true Santal fashion and a service and hymn singing in the chapel. A sale of the work made by the girls found ready buyers among the guests. Eight girls had been in residence throughout the year. Some who were illiterate on admission had made great progress. Besides their Bible training the girls had co-operated happily in the running of the centre. After a Love Feast the guests departed very thankful for what they had seen and heard of this effort to prepare village girls as Christian homemakers.

#### JOINT SUMMER SCHOOL

AS a direct outcome of the Regional Conference, a united Summer School was held in June. Its ninety-one members were made up as follows: Lutheran Mission, 16; American Churches of God Mission, 8; Rangpur-Jalpaiguri Baptist Union, 12; and Dinajpur-Purnea Baptist Union, 55. The Rev. Gordon Soddy, M.A., lectured on *The Life of Jesus* and *The Teacher and Teaching*. The Rev. H. Kippenese, of the Lutheran Mission, spoke on *Jeremiah and Paul*, and the Rev. P. Rigden Green, B.A., dealt with the *I AM* passages in John's Gospel. The spirit of fellowship was deep and strong.

SO the urge to unity is growing and finding expression in common gatherings and purpose.

## With the Women of Cuttack

By MAY HAZELTON

WHEN my husband and I arrived in Cuttack in October, 1946, we found ourselves in the midst of a community made up on the one hand of the Oriya Church congregation and using the Oriya language; and the Stewart School staff and scholars on the other, whose speech is English. We knew that our time would be about equally divided between those two groups. We therefore set ourselves the task of learning Oriya as a step towards being of full value to the

first section, and laid plans for developing contacts with the second. We invited the school teaching staff to a weekly social in our house and suggested that the women members of the staff should form a sewing circle.

Within three months interest in the social evening flickered and finally died. The sewing circle, however, caught the imagination of other women in the locality and our members grew to seven. It was decided to con-

(Continued on page 186.)





*The Broadcast Bells of Bethlehem*

*"Ring out the darkness of the land,  
Ring in the Christ that is to be."*





*Tsun Te*

*Graduates, Summer Term, 1948: 77 Junior M*

## Success

THE famous Tsun Te School for Girls in Sian, Shensi, which has been extended to include boys and young men, has concluded another period in which its work has been maintained amid many external and internal difficulties.

Miss Joan K. Williamson, who sends the photograph at the top of this page, writes about the recent Graduation Day, which is always a wonderful occasion for Chinese schools. "We said goodbye to forty-four students who had completed their senior middle course. The East Suburb Church was crowded with students. The service began with the Chinese version of 'There's a wideness in God's mercy.' To hear all the girls and the one hundred and eighty boys singing this hymn was an inspiration. 'From Thee all skill and science flow' is another favourite school hymn,

and we hope the students are realizing that.

"All the addresses stressed the same subject as the principal speaker, the Rev. George Young. The students were greatly impressed by the seriousness and urgency of the addresses.

"The photograph shows the leaving students. All those in black are junior middle and have a chance of coming back next term. The faces of the others suggest that life is to them a serious matter. Many cannot afford to go to college, and there are no openings in business for senior middle students. The eleven girls are the remains of a large class of girls who began their junior middle course. Seven are excellent at their lessons, but have no money to go on further. All have been uprooted as the result of the war with Japan. The very small teacher on my





ol, Sian, China

girls, and 44 Senior Mixed—11 Girls, 33 Boys

## mid Storm

left is a dwarf. She is an extremely clever maths. teacher.

“IT is interesting to watch the change in emphasis in school work. Some years ago on Graduation Day we were compelled to have a photograph of Sun Yat-sen in front and had to sing the national song. Dr. Sun’s will had to be read by the Principal and three bows made to Dr. Sun. All that has gone, and our closing-day ceremony was entirely Christian. There is a freedom from troublesome restrictions and complete religious liberty which makes work a pleasure.

“Hopes are high for the autumn term, but the black political clouds still hover around and make planning difficult.

“However, we have complete religious liberty in the school, and all kinds of activity, including

many Bible classes, are possible. Students have all been helped by the *Youth for Christ* movement.”

## Latest News from China

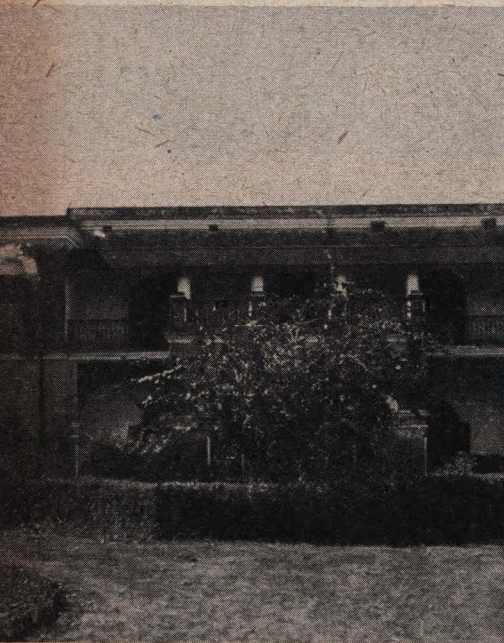
5th November, 1948

*Shantung.* The occupation of Tsinan, the capital, by the Communist forces has led to the evacuation by our missionaries of all our district stations. Eleven missionaries remain in Tsinan, including the Rev. F. S. Drake, B.A., B.D., of the B.M.S.

*Shensi.* All our missionaries have evacuated, as Taiyuan, the capital, was in imminent danger of occupation by the Communists, and there was good reason for thinking that Communists in that region would not be favourable to missionary work.

*Shensi.* Work continues under constant threat of Communist occupation. Remarkable opportunities for evangelism exist.





(Continued from p. 182)

tinue the circle until December, 1947, and then to hold a sale of work in aid of various charities and institutions.

NOVEMBER 8th, 1947, was a day these seven women will long remember. The weather was bright and warm. The sale was opened by a minister of Orissa State in the enforced absence of the Prime Minister. Crowds poured into the building to buy the well-advertised produce.

The total receipts came to Rs. 860 (£66); the total expenses to Rs. 225 (£17), thus leaving Rs. 635 (£49) for distribution among chosen objects—The Cuttack Leper Asylum, The Orphan and Old-age Fund, The Telugu Church and Work in Calcutta and other similar institutions.

THE greatest benefit was to the women themselves. Throughout the year they had met twice monthly—Roman Catholic, Church of England and Baptist—not only to obtain information about the next article to be made for the sale and to enjoy fellowship, but for a devotional period of some thirty or forty minutes which included a hymn, prayer, Bible reading and homely talk. These seven women came to value this so much that, after the sale, when their original purpose in meeting had been accomplished, they asked for the devotional meetings to be continued until we left for furlough. Today one of them has written to say that they will be ready to resume when we return to India early in the New Year.

*Pictures of the Sale*



# Do ?

By MARY VICCARS, Bolobo, Middle Congo

**D**O Congo women know the significance of baptism and church membership? Do they know much of the Bible? Do they read the Bible? Do they wish to join the church? Do they accept leadership and responsibility?

Probably many of you have thought of these questions, but have had little opportunity of asking them.

An important branch of

life, ministry and teachings, and the meaning of baptism and church membership are taught from a planned syllabus.

Sunday by Sunday in monthly or bi-monthly rotation one of the women members of the staff has a class consisting of about twelve to fourteen fairly young Christian women. These include two senior girls and the young matron of our girls' boarding school, and they are given an outline of the



*Upoto-Pimu Church Council*

women's work here is concerned with would-be women church members and young Christian women. All desirous of baptism are required to attend regular classes for a minimum period of two years. During that time the important facts concerning Christ's

teaching for the following Wednesday's meeting and Biblical passages for study.

**E**ACH Wednesday afternoon, after the women have returned from their gardens, the enquirers gather in Melbourne





*Another View of the Bethlehem Broadcast Bells*

have grasped the meaning of baptism and the duties of Christians.

**W**OMEN enquirers must be able to read before baptism if they are young and have no responsibilities for large families. We help would-be readers to

Hall. Schoolgirls, young married women and elderly women who are grandmothers are among the number. After the opening of the meeting and the calling of the register, enquirers go to their appointed teachers for the lesson. Some of the teachers are especially intent and present the message to their friends in a way not possible to us, for they have the advantage of possessing the same outlook on life and background of thought as their hearers.

After two years of regular attendance, the names of likely candidates are submitted to us by our trusted women deacons. If the women are married, enquiries are made to discover if their marriages are recognised by the State. We then interview these women who are frequently very nervous at entering our homes. After the first few questions, however, they soon forget their fright as they reply to our queries regarding our Lord's life and teaching. We ask them about His parables and miracles, and try to ascertain if they

learn, but we are faced with a big problem. Many enquirers are women from the Ba-Tende tribe who do not understand Bobangi. These receive instruction here in their language from our girls' matron, who also interprets for us when they are ready for baptism. There is not even a gospel written in their language, so it is difficult to stress the point that they must learn to read.

The names of approved candidates are submitted to our women deacons, and "visitors" are sent to them. Details of the interviews are submitted to the church, and accepted ones witness to their faith as they are baptized in the Congo and accepted into the church. Being Christians means abstinence from practices and ways observed previously, and for many the way is difficult.

They *do* read the Scriptures and many have a fair knowledge of them. They *do* wish to join the Church and are beginning to accept positions of responsibility. For all this and the promise of the future we give thanks.



# World News

## The Upward Currents

**O**FTEN I have admired the great birds over the mountains, as they floated effortlessly in the air for long periods of time. When the force of gravity drags them down, they show an uncanny skill in getting into those air currents which carry them again to the heights. The physical, mental and spiritual sordidness of our surroundings can cause us to gravitate to low levels. Often for ourselves and in order to help others, we have longed for more skill in finding the upward currents. Prothero, in his book on the Psalms, tells how, throughout the centuries, men have found in the Psalms the breath from heaven.

T. S. HOWIE,

*Indian Monthly News-Letter*

## A Triumphant Passing

**N**EVER shall we forget our visit to James Taylor, one of our beloved Trinidad pastors, as he lay dying. He had been a faithful preacher of the Gospel for sixty years, and his tall, upright figure, riding on his donkey to church was unforgettable. Both Creoles and East Indians gathered round his bedside and sang "Blest be the tie that binds." A few days before his death he administered communion to his people from his bed. He was baptized in 1887, began preaching at the age of eighteen, and was ordained pastor at Sixth Company ten years later. He also assisted at Third Company. Now we are left with only three active pastors, and we sorely miss a man of his calibre.

MURIEL AND SYDNEY POUPARD

## An Indian Leader Speaks

**H**IS Excellency Mr. M. Asaf Ali, Governor of Orissa, formerly Ambassador in Washington, presided over the Independence Day Celebrations of the Stewart School and Science College at Cuttack on August 16th. He is a Muslim and received his education at St. Stephen's Missionary College, Delhi. He has frequently acknowledged his indebtedness to that institution and the missionaries in charge. An extract from his speech to the Principal, Rev. H. T. Bamfield, B.Sc., appears in the following paragraph.

## Achieving a Miracle

**"T**O you, Mr. Principal, I extend my congratulations on having achieved the miracle of bringing together all communities and making them live happily together. The spirit of harmony which you promote here is the keynote for the whole country. We want everyone to co-operate with everyone else and with the Government, so that we may be able to achieve better results. I had the privilege of being educated at a missionary college in Delhi and I know what spirit they generally breed. I have a very great admiration for those who dedicate their lives to the task of educating the younger generations along right lines. It is one of the noblest tasks. It may be undertaken by anybody, and when it is undertaken by those who do not belong to this country, they are entitled to our special gratitude."



# AMONG

# NEW BOOKS

**It Came to Pass.** By AMY R. ADAMS. 112 pp. Illustrated. Cloth. 5s. (postage 4d.). Carey Kingsgate Press.

**I** SIMPLY loved reading this book. I was a child again—though, indeed, God help us if we ever really grow up! My problem was to lay the book down once I had begun.

Here, so far as I am aware, is something new in children's Bible stories. The homely, gleeful setting of the tales is most refreshing. You will come to love all the happy folk you meet in these delightful pages. And you will come to love your Bible more. I further confess to having received no little new information upon some of the Bible incidents here depicted, for a feature of this little work is the insight into the meaning and local colour of the Scriptures, which is so artlessly given. Nor have I failed to find sermon material here—always great spoil for a preacher!

I hope that many a child will read this book and revel in it; and I hope that many a teacher of children will find stimulus and suggestion here.

GEOFFREY R. KING,  
in the *Foreword*.

**The Secret Society of Samaritans.** By R. S. ELDRIDGE. 128 pp. Illustrated. Cloth, 5s. (postage 4d.). Carey Kingsgate Press.

**T**HE children of Berkhamsted who heard the stories which make up this book are to be congratulated on their rewarding experience. Children who receive it as a Christmas or birthday present, or a Sunday School prize will be equally fortunate. They will revel in the adventures of Barbara and Robert (known as Babs and Bobs) and their chums who formed the Secret Society of Samaritans, and of those of their rival Gang, the Buccaneers. They will welcome their successes and sympathise with their failures. The Samaritans live up to their name as helpers of those who are in need. They get into scrapes and get out of them. From this it will be seen that they are not prigs, but healthy and happy young humans,

who can give as well as take. How they win over their rivals and finally join with them in a realistic football match, which attracts the townsfolk and benefits leper boys in Africa, makes a thrilling climax. Illustrations by Roger Middlebrook are a worthy accompaniment to a first-rate tale.

**Infant Baptism Today.** 6d. (postage 1d.). Carey Kingsgate Press and Berean Press.

**T**HIS booklet is an outcome of conversations between representatives of the Baptist Union and Churches of Christ. Its contributors are Dr. Gilbert Laws and Principals P. W. Evans, William Robinson and Henry Townsend. It deals with New Testament evidence, doctrinal issues and the Christian evidence regarding baptism. Not the least valuable part is the quotations from pædo-baptist scholars which bear tribute to Believers' Baptism.

**Health and Healing: A Christian Interpretation.** By PHYLLIS L. GARLICK. 3s. 6d. (postage 3d.). Carey Kingsgate Press.

**M**ISS GARLICK, author of *The Wholeness of Man*, has taken a few ribs from her former creation, and with deft fingers fashioned *Health and Healing*. She traces the serpiginous trail of superstition and magic till it becomes the Æsculapian symbol of respectable medicine. She found it invariably twined round the pillar of religion. But it needed the Great Physician to put the heart into health and healing. "Christianity has taught us to care." The Church, from Fabiola in Rome to Wesley in Britain, who founded the first free dispensary for the poor in 1746, has supplied the compassion, but tended to be suspicious of the science. The modern Medical Missionary Movement is seen by Miss Garlick as a renewal of the partnership of Medicine and the Church, Science and Compassion.

This little book is to be commended to all who would understand the significance of Medical Missions.

C. C. CHESTERMAN

*Cover Picture: Meal-time in a Mission School*



# Fellowship in Prayer

Based on the Prayer Calendar

**First Week.**—Prayer is asked for missionary activity and organization in the home churches, including the Men's Movement, Girls' Auxiliary, League of Ropeholders, Teachers' Association and Wants' Department, that all may fulfil the high purpose for which they were called into being.

**Second Week.**—We unite in praise for consecrated youth preparing for missionary service in universities, hospitals and colleges, and pray that their vision may ever become clearer and their purpose firmer, and that their numbers may increase.

**Third Week: Christmas Week.**—Give thanks for the Saviour of the World, and pray that the World may come, through us, to know its Saviour. Remember also, the Baptist Union and its officers in their leadership of the home churches.

**Fourth Week.**—Children of missionaries, their guardians and teachers, remind us of the sacrifices involved in the life of a missionary. Pray that children and missionaries may know the abiding love of God.

## For 1949

**MAKE** sure of your Prayer Calendar for 1949 by ordering your copy at once. And help by introducing the Calendar to your fellow members. Price 2s. 6d. (postage 3d.)

The *Wonderlands* Calendar for chil-

dren is a new venture. Pictures in colours of Indian and British children, and subjects for prayer and praise appear on every page. Price 2s. 6d. (postage 2d.). Every child will welcome and value a copy.

## Wanted: An Acetylene Generator

**THE** Rev. K. F. Weller of Balangir, India, asks for an acetylene generator for a lantern outfit to re-

place one that has been lost. Offers should be sent to Dr. H. R. Williamson, 93, Gloucester Place, London, W.1.

## ACKNOWLEDGMENTS

(To October 18th, 1948)

**THE** Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund:* Adamson, Miss A. (Grimsby), £3; M.G.M., £1 4s.; X.Y.Z., £1.

*Medical Fund:* M.G.M., £1 4s.

*Deficit:* A.J.D., £1; A Summer Schoolite, £1 1s.; M.T., £1; Young People's Rendezvous, 7s. 6d.

## Legacies

The following legacies have been gratefully received during recent weeks:

		£	s.	d.
1948.				
Aug. 23.	Howarth, Mr. J. (Medical)	1,000	0	0
Sept. 9.	Rodhouse, Mrs. E.	-	50	0
13.	Jackson, Miss E.	-	5	0
15.	Cane, Miss E.	-	3.433	0 6
16.	Morris, Mrs. J.	-	869	10 0
17.	Brown, Dr. C.	-	50	0
18.	Brown, Mr. W. H.	-	50	0

Sept. 24.	White, Mrs. M. A.	-	42	19	1
27.	Horton, Miss E.	-	1,556	4	3
29.	Sinclair, Mr. A. J.	-	50	0	0
Oct. 12.	Harries, Mr. J.	-	2	4	0
14.	Wilson, Miss E. B.	-	626	16	2

## Arrivals

28th September, Miss A. M. Wilson, from Bolobo; and Rev. J. Russell, from Quibocolo.  
3rd October, Mrs. J. Lewis, from Taiyuan.

## Departures

20th September, Rev. E. Sutton Smith, for China; and Rev. W. Cranston Bell, for Shensi.  
22nd September, Rev. A. W. and Mrs. Hillard, for Bembe.  
6th October, Miss M. J. Shields and Miss R. B. Jenkin, for Lisbon (for language study).  
10th October, Rev. A. R. D. Simpson, for Yalembe.

## Death

9th October, at Orpington, Mrs. J. I. Hasler (India Mission, 1908-1934).

## THANKS

**THE** editor expresses gratitude to his readers for their support during 1948, and looks forward to its continuance next year. New

readers will be welcomed, not only of *THE MISSIONARY HERALD*, but of *The Quest* for young people, and *Wonderlands* for children.



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